THE CHURCHMAN.

THE CHURCH OF THE LIVING GOD, THE PILLAR AND GROUND OF THE TRUTH.—1 TIM. III. 15.

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THE CHURCHMAN

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POETRY.

For the Churchman.

PARAPHRASE OF THE COLLECT FOR THE SECOND SUNDAY IN ADVENT.

Thou to whom high adoration
Springs from all thy wide creation,
Yet who gavest by inspiration
Thy holy perfect law to man,
And taught prophetic eyes to scan
The eventful pages
Of earth's book of ages,
That we might learn thy pure command,
And surely know
That all below
Is govern'd by thy mighty hand.

Oh, grant that we with care may learn
The full deep meaning to discern
Of thy bless'd word, and from it earn
Patience and comfort to embrace,
And hold fast ever by thy grace,
The hope of heaven,
Which thou hast given
In CHRIST our dying, risen LORD;
Through him alone
We seek thy throne,
Whom saints of old, unknown, adored.

C. C. L.

For the Churchman.

And when they had brought their ships to land, they forsook all and followed Him.—Luke v. 11.

And what did they forsake, who thus,
Obedient to their Saviour's voice,
Left the poor cares of earth behind,
And made the Son of GOD their choice?
They left all transitory things.
To rise tow'rd heaven on angel's wings,
Left the poor fishers' humble dower
For wondrous apostolic power.

What did they leave? the waves' wild play,
To follow on through good or ill
Him whose least word those waves obey;
At whose dread mandate they were still.
They left an unknown lot to claim
A glorious and a deathless name,
A martyr's crown, a prophet's word,
A throne with their ascended LORD.

Thus when *we* turn from earth away,
To seek a Saviour's pard'ning love;
Strive his bless'd precepts to obey,
That we may dwell with him above;
We leave the "broken cisterns" here
To drink from fountains bright and clear,
Leave the poor joys of earth behind,
In Him ecstatic bliss to find.

M. N. M.

From the Journal of the Convention of Tennessee.

ADDRESS OF THE RIGHT REV. BISHOP OTEY TO THE CONVENTION OF THE DIOCESE OF TENNESSEE, OCTOBER, 1837.

(*Concluded.*)

October 8, I addressed the people assembled at the Methodist meeting-house, in reference to our seminary; and Mr. John Anderson was appointed to receive donations and subscriptions. At night, after prayer by Mr. West, I again preached, and confirmed four persons.

October 9, after morning prayer by Mr. West, I preached and administered the holy communion to about 30 persons. In the afternoon Mr. West read prayers, Mr. Litton baptized a child, and Dr. Stephens preached. At night, prayer by Mr. Litton, sermon by myself.

October 10, a second meeting of the citizens of La Grange being called, they were addressed upon the subject of our seminary by Mr. Potts, who, in an earnest manner urged its claims to patronage upon their attention. Between three and five thousand dollars were subscribed in aid of its funds, and some twenty or thirty persons appointed agents to obtain further subscriptions in the county. At night, Mr. West having read prayers, I preached upon the danger of worldly amusements.

October 11, accompanied by Mr. and Mrs. Litton, and the Rev. Mr. West, we set off for Sommerville, which place we reached by two o'clock, P. M. At night Mr. West offered up evening prayer, and I addressed a small assemblage at the court-house upon their personal interest in CHRIST as a Saviour. Religion at this place seems to burn with so feeble and flickering a flame, as to be just ready to expire. The light of a few professors yet shines, rendering the surrounding darkness more palpable and distressing.

October 12, addressed a few persons at the court-house upon the subject of the seminary.—Two or three hundred dollars were subscribed, and Mr. George Smith appointed agent to collect more. In the afternoon left Sommerville, and proceeded with Mr. West to Oakland, the residence of General Hatch. The next day—

October 13, read prayers and preached to a small gathering of people, at a Presbyterian meeting-house, upon faith in CHRIST.

October 14, left General Hatch's, gratefully impressed with the civilities of his amiable family, and proceeded on our way to Memphis.—We found the road in places so thronged with Indians emigrating to regions west of the Mississippi River, that we had some difficulty in getting forward. About sun-down, we arrived at Mr. Samuel Remberts, and were refreshed in body and spirit by the abundant store of his well furnished dwelling, and by the cordial welcome of its inmates. Next day,

October 15, rode to Memphis. The town was filled with Indians and the people too busily engaged in traffic to think of their spiritual interests. We did not therefore attempt to gather a congregation until the next day.

Sunday, 16, Mr. West read morning service, when I preached and baptized Louisa Elizabeth, Judith Matilda, Maria Percy, and Leroy Cassels, children of John and Louisa Pope; George Cassels and William Rembert, children of George and Elizabeth Holmes. In the afternoon, after prayers by Mr. West, I baptized James Arthur, son of James A. and Ann H. Hart, and Mr. Litton preached. At night Mr. Litton read prayers, and Mr. West preached.

The symptoms of disease which had been threatening me for some days, now developed themselves so plainly that I was obliged to take medicine and keep within doors.

October 20, after a confinement of three days, I was able to leave Memphis and ride to Mr. Rembert's on Big Creek. At night, after prayer and exhortation, administered confirmation to Mrs. Rembert.

October 21, arrived at Mrs. Alston's about sun-down, and met with the welcome reception which always awaits those who "come in the name of the LORD," from that excellent and pious family.

October 22, read prayers and preached at the house of Colonel Robinson near Randolph.—On the same occasion I baptized Ellen Conway, Frances Madison, Eliza Camilla, and Octavia, children of Dr. Hugh and Emily Rose.

Sunday, October 23, with the rites and solemnities prescribed, I this day set apart and consecrated to the worship of ALMIGHTY GOD the chapel erected by Mr. J. J. Alston near his residence, under the name of Ravenscroft Chapel. The instruments of endowment and consecration were read by Mr. West, after which I preached, confirmed three persons—one of them a servant of Miss Alston's—and assisted by the Messrs. West and Litton administered the Lord's supper to about 20 persons. On the same occasion, I baptized Mrs. Elizabeth Smith, (adult) Arthur, Anne Ruffin, Susan Whitmel, children of Arthur and Louisa Smith; John Johns and Mary Scott, children of John and Sarah Postlethwaite, and also Linnie, a colored child, belonging to the estate of Mr. J. J. Alston. In the afternoon Mr. Litton read prayers, and Mr. West preached.

October 24, a heavy rain falling, we were precluded from the opportunity of having public worship. I spent a portion of the day at Mrs. Alston's, in catechising the children of some neighboring families, who have been formed into a class by Miss M. H. Alston, with a special view to their religious instruction. Labor thus expended in faith will surely be rewarded and blessed. And I cannot but hope that the commendation which I wish here to record, of the pious work of this young lady, may excite others in a corresponding station of life, and with better opportunities, to devote some part of their spare time to the same benevolent and Christian object. It is in the early implantation of religious principles in the minds of children, that the germ is laid for the development of future piety in the Church. If experience teaches any one lesson in morals more emphatically than another, it is the confirmation which it brings to the truth of Solomon's precepts:—"Train up a child in the way he should go; and when he is old he will not depart from it."

October 25, after morning prayer by Mr. West, I preached to a respectable congregation in the free or republican meeting-house at Randolph.

October 26, although the weather continued lowering and raining, a considerable number assembled at Ravenscroft Chapel for worship. Mr. West read prayers and I preached, and baptized the following adults, viz. Sarah H. Postlethwaite, Louisa M. Smith, Eliza J. Pope, and Frances D. Alston. At the same time Mary Amanda, Drew Harris, Elias Fort, and Eliza Jane, children of Mrs. E. J. Pope. Also, Margaret, a colored child belonging to Miss Frances Rose.

I mention here, once for all, the reason why I am thus particular in recording the names of persons and children whom I baptize in places where there may be no settled minister, or in his absence. To ascertain the certainty of his baptism, sometimes becomes a matter of serious moment to the peace and comfort of a Christian. And it is thought that the record here made may possibly at some future day give satisfaction in such cases as are likely to happen in the absence of parish registers, or from inattention to make proper entries in them.

You will have observed that in my account of proceedings in this parish during my visit there is a greater number of infant and adult baptisms reported than in any parish in the Diocese. The number of confirmations is also equal to those performed in any congregation in the western district. So far as these circumstances may be taken as evidence of the state of religious feeling in the neighborhood of Ravenscroft Chapel, they speak much in its favor. It will be remembered, further, that this parish has never enjoyed the advantage of a settled minister until within a few months past of the present year. The only opportunities for religious worship have been found in lay-reading, and in the occasional visits of the clergy recurring at distant intervals. In reflecting upon the state of the parish, and especially in endeavoring to account for the favorable aspect which it presented in the serious attention paid by the people to public worship, and in the number of persons and children presented for baptism, I was led to refer these gratifying results to one cause only as adequate to their explanation—the statement of which may afford ground of hope and encouragement to others. I am persuaded that the cause is found, under the influence of GOD's blessing, in the strict attention to religious duty, in the distinct recognition of Christian obligation, and in the exemplary Christian department of a single family, regulated by a strict adherence to the worship and discipline of the Church. Nor ought I to withhold here the expression of the just sense I entertain of the pious and liberal feeling which led an individual member of the family to devote a portion of his worldly substance to the erection of a sanctuary for religion, in which his friends and neighbors may meet to worship the GOD of redemption.

October 27, we left the residence of Mrs. Alston, and stopping at Mr. Clarkson's in Covington, were pleased to find in the person of our host a son of the late Rev. Jos. Clarkson, formerly rector of the church in Lancaster, Penn. In company with Mr. West visited, by request of his friends, a man confined in jail under a charge of murder. Another sad and melancholy instance to warn men of the dreadful consequences of intemperance. At night, after prayers by Mr. West, I delivered my message to a large congregation in the court-house, in stating the kindness and freeness of CHRIST's invitation to sinners.

October 28, proceeding next day by way of Wesley, we presently struck off into the Hatchee Swamp, from the mire of which we extricated ourselves by night-fall, and found comfortable lodgings and refreshment in the house of Mr. Taylor, a pious and worthy member of the Methodist persuasion.

October 29, arrived at Brownsville early the following day, and met the Rev. Mr. Chilton, who had already made every arrangement for our intended services. Mr. West read prayers at 3 P. M., in the court-house, and Mr. Chilton at night; on both of which occasions I endeavored to proclaim the grace and truth of the Gospel.

Sunday, October 30, after morning prayer by Mr. West and preaching by myself, I confirmed two persons and distributed the sacramental bread and wine to 18 persons; after prayer preached again at night.

October 31, addressed the people in behalf of the seminary, in the morning, and preached again at night.

November 1, Mr. West read prayers in the morning and afternoon, on both of which occasions I preached. Leaving Brownsville upon the conclusion of the afternoon services, we proceeded towards Jackson, as far as Mr. J. P. Perkins', where we were kindly entertained and lodged for the night.

November 2, arrived at Jackson about 4 P.M., the principal field of Mr. West's labors.

November 3 and 4, we had service and preached at night in the Methodist meeting-house.

November 5, prayer and sermon at 11 A. M. and at night. At 4 P. M. I addressed the people in favor of our seminary, and being kindly seconded in my efforts by Mr. Armour and others, was equally gratified and surprised at the evidence of interest felt by the people of this place in our object.

In a few minutes the sum of ten thousand dollars was subscribed, which I have since learned has been raised to an amount exceeding twenty-five thousand. Many of these subscriptions—the proportion I do not know—are made upon condition that the institution be placed within the limits of Madison county.

Sunday, November 6, the Methodist people occupying their house of worship in the morning, our services were of necessity postponed till the afternoon and night; Mr. West read prayers at these times and preached. This completed the visitation of the churches in the western district, and my thoughts were now directed homeward.

November 7, the vestry of the church at Jackson held a meeting this morning and unanimously determined to purshase a lot and house which might serve temporarily as a place of worship. By the exertions of two or three persons of influence the matter was begun in a spirited manner, and I have been gratified to learn that an object upon which the future welfare of the congregation so much depended, has been successfully accomplished to the extent of raising a sufficient sum by subscription to effect the purchase.

Sunday, November 12, having reached home in health and safety on the 11th, I read prayers and preached to-day in St. Peter's Church, in the morning and at night. To avoid detail I may mention that I have officiated regularly in this church every Lord's day when at home unless prevented by sickness.

November 14, visited a sick man and administered to him the ordinance of baptism.

November 17, attended the burial of the individual just referred to as having received baptism.

December 2, attended the burial of an adult, a colored person.

Sunday, December 4, confirmed one person and administered the holy communion.

Sunday, December 11, officiated by reading prayers and preaching at Franklin.

December 15, arrived at Clarksville, on a visit to Dr. Muller's congregation. A heavy fall of snow and rain prevented our having any public services until Saturday.

December 17, after morning prayer by Dr. Weller, who joined us to-day, I preached. At night Dr. Muller read prayers, and after sermon by Dr. Weller I confirmed four persons.

December 18, the Rev. Mr. Giddinge of Hopkinsville, Ky., read morning prayer, after which I preached and administered the holy communion to twelve or fifteen persons. At night Dr. Weller read prayers and Mr. Giddinge preached.

December 19, after prayer by Mr. Giddinge, I preached again to a small congregation. The coldness of the weather and the state of the streets rendered our assembling together any thing but pleasant or comfortable.

Sunday, January 8, 1837. In St. Peter's Church, Columbia, I admitted Mr. R. G. Hays to the deaconship, upon letters dismissory from the Bishop of Virginia. Morning prayer was read by Dr. Weller, and the candidate presented by the Rev. Mr. Polk. Mr. Hays was ordained with the understanding that he was to proceed to Wetumpka, Alabama; where it is understood he is now exercising his ministry with encouraging success.

During the greater part of February and part of March, I was from home, in answer to what appeared to be a call of duty to the Bishop and Diocese of Kentucky.

March 19, read prayers and preached morning and afternoon in Christ Church, Nashville.

April 9, visited a sick member of the Church in Williamson county, and administered to him the holy communion.

April 11, received a dismissory letter from Rt. Rev. Bishop Smith, in behalf of Rev. John H. Drummond, transferring him to this Diocese. Mr. Drummond has been exercising his ministry, as I have understood, with much acceptability to the people, at a station assigned to him in the western district since early in the spring.

April 18, celebrated the rites of matrimony between Wm. H. Polk and Belinda G. Dickinson, in Maury county.

April 24, granted a letter dismissory to Rev. M. L. Forbes, transferring him to the Diocese of Mississippi. The same has been accepted, and the canonical residence of Mr. F. accordingly changed,

April 27, celebrated the rites of matrimony between W. C. Newsome and Cornelia Littlefield in the county of Maury.

May 7, I admitted Mr. C. A. Foster to the order of deacons in Christ Church, Nashville.—Mr. F. was transferred to this Diocese by letters dismissory from the Rt. Rev. Bishop of Ohio, and he was ordained with the expectation of his taking charge of a parish in this Diocese. He preached a short time at Franklin with much acceptance. I regret exceedingly that the labors of so worthy and promising a brother have been lost to us for the present, in consequence of my inability to furnish him the means of removing his family to Tennessee; I have within a few days past granted a letter dismissory in his favor, transferring him to the Diocese of New York, upon the receipt and acceptance whereof his canonical residence will be changed.

May 13, attended the burial of two children near Franklin.

May 14, officiated in St. Paul's, Franklin, by preaching morning and afternoon, and administering the Lord's supper.

May 16, visited a sick member of the Church and administered the holy communion.

During the greater part of the months of June, July, and August, I was confined to my bed by a severe illness, or in so feeble a condition as to be unable to preach more than half the Sundays during that time.

August 27, preached in Christ Church, Nashville, and administered the holy communion.

September 3, in St. Peter's Church, Columbia, baptized Charles Isaac, son of James H. and Mary Thomas.

September 20, licensed W. H. Bowman and Mr. Beatly as lay readers for the congregation at Memphis.

Sunday, October 1, confirmed five persons in St. Peter's Church, Columbia. In the afternoon catechized the children in church.

Sunday, October 8, preached morning and afternoon in St. Paul's Church, Franklin, after prayers by Rev. Mr. West. In the afternoon I baptized William Hardeman, (adult,) Elizabeth Meredith, daughter of Thomas and Rebecca Maney, and Thomas Ella, daughter of Thomas and Bethunea Hardeman.

The number of candidates for orders in this Diocese is at present but two. Mr. Edward Hardyear, after finishing his studies at the General Theological Seminary at New York, was, at my request, ordained deacon by the Rt. Rev. B. T. Onderdonk last summer. A few days after his ordination he was removed by death from this earthly scene of suffering to the enjoyment, we humbly trust, of the rest and peace of heaven.

Mr. John O. Bradford, who was admitted a candidate the 22d last November, was dropped from the list of candidates some weeks ago for reasons not implicating his moral character.

Mr. Abednego Stephens has been pursuing his studies with my permission at the General Theological Seminary for the past year. The term of three years having expired since the commencement of his candidateship, it is expected that he will be ordained during the present session of this Convention.

Mr. P. W. Alston, the remaining candidate, is pursuing his studies under my immediate direction, and it is believed will be ready for his last examination preparatory to ordination by next Convention.

The project for establishing a religious paper, recommended by resolution of the last Convention, has been attempted; but the effort has not been seconded to such an extent in the number of subscribers obtained as to justify the incurring of the responsibility and expense necessary to the successful prosecution of such an object.—Any further steps to perfect so important and desirable a measure will depend on your expressed wishes and action on the premises.

In regard to our proposed literary and theological seminary, I will not say more at present in reference to the expediency of establishing such an institution, than repeat the firm and deliberate conviction heretofore expressed of its absolute necessity to the prosperity of the Diocese. The means I believe to be within our reach if the Convention will only devise measures to collect and make them available. That there is no diminution of interest in the undertaking, either at home or abroad, is evidenced by the fact, that the Convention of Mississippi have recommended the object to the friends of the Church in the south; and by the fact, that the people of a single county in the western district have subscribed one-fourth of the whole amount necessary to found and endow the institution. The Rev. Mr. Polk had made every preparation to proceed to the south in the month of April last, to solicit funds for this object.—The sudden and unprecedented catastrophe that came upon the commercial world, in the total derangement of the moneyed operations of the country, and the consequent destruction of credit, arrested him on the eve of his journey, and upon advisement, the effort for that time was abandoned.

The whole subject is now again commended to your consideration, dear brethren, in the full confidence that your wisdom and prudence will direct to the measures most proper to be pursued, and with the sincere prayer to ALMIGHTY GOD, that he will be pleased to govern and direct your deliberations in this and in all other things to the promotion of his glory, the good of his Church, "the safety, honor, and welfare of his people, through JESUS CHRIST our LORD!"

Your affectionate friend,
And faithful servant in CHRIST,
JAMES H. OTEY.

From the Works of the Rev. Philip Skelton.

THE GOOD BISHOP.

That however the authority of a bishop may be properly supported in the necessary, but offensive duty of rebuking, his dignity is superadded by the apostle, as a buttress, in those remarkable and comprehensive words, let no man despise thee. Let none of thy inferior clergy, nor of the laity, committed to your and their care (for this epistle was to be publicly read in all the churches of Crete) presume, whether exhorted or rebuked, to entertain a despicable idea of one advanced by the providence of GOD into the place of his Son. Although the abilities, and even behavior of a man, thus stationed, should not be sufficient to exalt him very high in the esteem of those he is known to, yet when it is considered that he is the delegate and representative of CHRIST; that he is under GOD, the head of many churches; that edification, order, and government are put into his hands, that he may feed the flock of GOD, go in and out before them, and separate from them such as are tainted with contagious disorders; and that he is the immediate reservoir, from whence all under him are to derive the word, the sacraments, the benefits of CHRIST's death, and the benedictions of an infinitely gracious Father; they cannot assuredly be Christians, who do not reverence him for the sake of his Master and his work. He, saith CHRIST, speaking to his apostles and their successors, who despiseth you, despiseth me, and he who despiseth me, despiseth him that sent me. As my Father sent me, so send I you, to all ages and nations; and lo, I am with you to the end of the world. It follows, that where our bishop is, there is CHRIST, and where CHRIST is, there is the Father. Can a bishop then, considered as such, be an object of contempt? Not possibly, unless he himself should forget that he is a bishop.

Let no man despise thee, is therefore to be understood as a command given, not only to the inferior clergy and the laity, but also to the Bishop himself. If the philosopher with good reason orders every man to reverence himself, a bishop, in the superior lustre of whose Episcopal character the man, the private person, is lost, should much more reverence himself, as one in whom nothing mean or base can possibly harbor, without betraying the majesty of his constituent. To prevent this, a lively conscience, with a mind unbiassed, and a moderate degree of understanding, may be sufficient. The wisdom requisite to prevent the contempt of a bishop is laid up ready in the holy Scriptures. A little address, or rather an unaffected simplicity, added to this, will more than compensate for a want of refinement. It is hardly to be imagined how far an impartial understanding, I mean, of the moderate sort, will carry a bishop in the choice of fit persons to fill his vacant benefices, and in governing his diocese, beyond a vastly higher capacity, under the crooked guidance of an eye, squinting to family connections, or views of higher promotion. A warm zeal for the glory of GOD in the salvation of souls is essential to conscience in the Episcopal character. This zeal, and that impartiality, will carry up a bishop near to perfection.

But if to these are added, the powers of a strong understanding, enlarged by a thorough knowledge of the Scriptures, of theology, of mankind, of the canon law, of the ecclesiastical statutes, and ballasted by discretion and firmness of soul, we have then a bishop qualified to raise the dignity of his person and place to its very summit. If infidelity should assault him, guarded on all sides by the armor of GOD, and shining in the lustre of a holy example, he shall so lay about him with the two-edged sword of his Master, as to overwhelm all opposition. If superstition or enthusiasm should hope to take advantage of his meek and dispassionate coolness, the sound reason by which he acts and speaks will easily puff out the ill-fuelled blaze of the one, and, like a solar light, extinguish the feeble fire of the other. If his church, through schisms, through contrariety of opinions, through discontents, at the legal maintenance of his clergy, shall, at any time, like a too fiery horse bound under him with a violence dreadful to weaker riders, you shall see him strain or relax the reins with a skill, thoroughly well accommodated to occasions; you shall see him keep his seat firm, and his countenance serene.

This dignity, arising almost to majesty, is rather heightened, than lowered, by the humility of the man, as often as the meanest of his flock hath occasion to approach him; by his fatherly tenderness of heart, when misery cries to him for relief; by his plainness in doctrine; by his calmness in argument; by his candor and good humor to gainsayers; by his affectionate hospitality, equally removed from pomp and sordidness; by his unaffected contentment with what he possesses; by his residing perhaps in the most remote and disagreeable part of the kingdom, so that no man hath room to say to him, with whom hast thou left those few sheep in the wilderness? Though qualified to adorn the most brilliant court, and to support distinction among princes, he is found among the sheep, and is better pleased to handle the crozier than to wear the mitre. How free, how affable, how engaging, and yet how guarded, is his conversation in mixed companies! How instructive, when he and his clergy enter together on the discussion of some important subject of religion, some scriptural difficulty, or some point of ministerial prudence! How easily and naturally he slides into a knowledge of their abilities, principles, tempers! How sensibly they grow into wiser and better men under his culture! A good bishop seldom fails to make a good clergy; a good clergy as seldom fail to make a good people. The sun of the diocese diffuses his light and warmth in plenty over the primary, and they again over the secondary class of Christians, throughout the whole system of believers.

COMMUNICATIONS.

For the Churchman.

The Life of the Rev. Rowland Hill, A. M. By the REV. EDWIN SYDNEY, A. M. First American Edition. New York: D. Appleton & Co. Stereotyped by Conner & Cooke. 1834. 12 mo. pp. 412.

NO. III.

After Mr. Hill had taken orders, which we have seen he obtained with no small difficulty, we hear but little of his labors in the Church. He preached his first sermon on Tuesday after his ordination, at St. Werburgh's, Bristol; from thence he proceeded immediately to his former mode of labor, and thus on, till he reached his curacy, the second Sunday after his receiving orders. Here he continued not many weeks; but during his short stay, "he preached almost daily in the villages around, and established a Wednesday evening lecture in his church at Kingston, but was much dissatisfied with the attendance. Mr. Toplady, very soon after his ordination, invited him to Broad Hembury, and tried to dissuade him from his irregularities: his remonstrances were in vain." p. 96. From hence he issued forth preaching, as usual, without any regard to the trouble which might ensue. "Having received a promise from the Bishop of Carlisle that he would ordain him priest, Mr. Hill obtained a letter dismissory to his lordship from the Bishop of Bath and Wells; but he excused himself by saying that he had received an order from the archbishop of his province not to admit him to a further grade in the Church, on account of his perpetual irregularity, and that he considered himself bound to obey it. Thus ended his hopes and attempts to get into full orders." Upon this disappointment Mr. Hill makes the following remark in his diary: "Missing of full orders, with a letter dismissory from the Bishop of Bath and Wells to the Bishop of Carlisle, I thought it was my duty again to begin my public labors as usual." p. 98.

The life and labors of Rowland Hill connect so intimately with the influence and doings of so many other persons of character and distinction, that a straight forward course, in our view, is hardly practicable; indeed this, rather than to be regretted, is a matter abundantly adding to the interest of our labor. The Countess of Huntingdon, but for the "religious turn" of her mind after a serious illness, had doubtless long since been forgotten; and some perhaps would say, it had been better for the Christian community if she had never been known at all;—well, of this we shall be better able to judge after we have glanced at the position she assumed, and the labors she encouraged during the times we have now under consideration. *Southey*, in his Life of Wesley, says, "Calvinistic Methodism, perhaps, might never have been embodied into a separate sect, if it had not found a patroness in Selina, Countess of Huntingdon." *Calvinistic Methodism*, however, was never embodied into a *sect*—separate congregations of them have been scattered over the kingdom, and they have been so far "embodied," or connected as to employ, by accidental consent, many of the same preachers; but these preachers have been of various denominations and persuasions, as Independents, Baptists, and even Episcopalians; but there never was properly so called a *sect of Calvinistic Methodists.* Lady Huntingdon's connexion began in the calling of several clergymen to read prayers and preach in her house and family, in London at first, and elsewhere afterward, as her residence might be. Whitefield was the first whom she constituted her chaplain, and as this appointment was so much to her satisfaction, she soon found others willing to fill the same office. This appointment of chaplain was struck upon by her ladyship in order to render the ministry of her favorite clergymen regular and canonical; it was agreeable to the laws of the Church that any peer of the realm might have a clergyman to officiate in his family establishment, wherever that might be, either in town or country. Hence, Lady Huntingdon had her chaplain in London, in Bath, in Tunbridge Wells, and elsewhere, as she might be disposed to settle or visit. This mode of patronage afforded a cover to what otherwise might have been deemed non-regular preaching; and so upon this ground many an orderly clergyman officiated at her house as her regular or occasional domestic chaplain. This rather new kind of domestic Churchmanship proving so effectual in forwarding the wishes of the pious lady, she increased her family settlements, in each of which she had her chapel, and clergyman to officiate therein. But at length she found it difficult to furnish a sufficient ministry to supply all these establishments; and some of the clergy who had engaged willingly at first, "began to draw back, when they perceived that the course of action in which they were engaged tended manifestly to schism." To remedy this evil, her ladyship resolved upon a seminary of her own, in which to educate and bring up young men to her hand. This seminary was set up at *Trevecca*, in Wales, and called *Lady Huntingdon's College;* and supported chiefly by her own means. After a few years the college furnished a number of *graduates;* but here arose a new question, namely, *how these young men were to be fully qualified for the ministry.* The countess did not intend to set up a *new sect*—she would that her students should obtain Episcopal ordination; this some of them did; but then they were lost to her connexion. Others of them she caused to be ordained by some of her *presbyter chaplains;* and though this ordination would not make a regular and efficient clergy, it would be sufficient to constitute a ministry in the "connexion"—after some of these students went off from the connexion and joined the dissenters. In this *connexion church* was employed a motley group of ministration; occasionally some few regularly ordained clergymen—oftener her own irregularly ordained students—and sometimes a thorough-going nonconformist from among the dissenters! In her chapels the liturgy was usually read, and the surplice worn, and the sacrament administered according to the injunctions of the rubrics, so far as *unordained* officiators could conform to them. But, as might be expected, this disorderly and unnatural mode of proceeding tended chiefly to reproach and scandal: the way in which her ladyship ordained her own students to the work of the ministry gave great offence to the rulers of the Church: in one instance, if not in more, a prosecution was commenced in the ecclesiastical court against one of her chaplains for arrogating the episcopal office in administering the rite of ordination, which the canons of the Church forbid a presbyter to perform!

The labors of Whitefield as her ladyship's chaplain, contributed but little to the building up of her connexion, for his services in that capacity were only transient and occasional: all the congregations gathered by him, as well as the tabernacles and chapels built under his auspices, were never in the "connexion;" they were denominated Whitefield's people and Whitefield's chapels. From hence we see that the people of Whitefield's gathering and those of the "connexion" were two distinct bodies, each under a distinct discipline. The chapels, too, of the former were, many of them, disconnected; different modes of worship were adopted in them, and they were held in possession by different boards of trustees: the chapels of the latter were all under the control of *our lady.*—She appointed the ministers, and determined upon the scheme of doctrine to be held forth in them. The ministers, however, of both parties held friendly intercourse, and frequently exchanged pulpits. Clergymen of the Establishment, such as ventured to be irregular, for many years preached occasionally in the chapels of both these connexions. Thus have we set before our readers that body of people *called Calvinistic Methodists*, a body of people worshipping under the *toleration act*, but not identified with the dissenters, for whose benefit that toleration was first intended: neither was the above designation assumed by themselves as any mark of sectarian distinction, but only to point them out as the followers of Whitefield, while those *called Arminian Methodists* were known as the followers of Wesley.

Southey, as we have noticed, calls these Calvinistic Methodists a sect, which, however, does not appear: but while they may be redeemed from this odium, we are prepared to admit that the range they took in the exercise of their Christian liberty led them into all the disorder and deformity of endless *schism*, of which there was quite enough in this distracted world before! The liberty granted to dissenters at the Revolution was under some restrictions, and upon some conditions: first, the "act of toleration" required that such as would enjoy the benefit of it should declare their faith in the doctrinal articles of the Church of England; and, second, that the benefits of this act should be extended to dissenters of three denominations, viz., Presbyterians, Independents, Baptists. It would seem, from the letter of this act, that only these *three denominations* of religionists could avail themselves of the toleration thereby granted; but upon the establishment of the Methodists, this act was made gratuitously to apply to them; and so they, both preachers and hearers, worshipped under the toleration act as dissenters, while they generally refused to be so denominated! But as they were liable to penalty, under the "conventicle act," if they publicly assembled without the privilege granted by the toleration act, they generally submitted to what the law required of acknowledged dissenters, that they might worship in safety along with the rest of his majesty's

subjects *not conforming to the Church of England.* Hence, and by this particular medium, a great number of people, not regular communicants in the Church, ran out into a vast ramification of parties, mostly of single congregations; and many a chapel was built, and many a ministry was instituted, without the least regard to any connexion or sect whatever. In those chapels, however, it was rather a popular thing to institute the service of the Established Church, by means of which many a simple soul has been allured into these irregular folds, while few of them have been conscious of their withdrawment from their own parish ministrations.

It is high time we had now come to Mr. Hill's more settled character, and to that course of labors which may be more properly called his own work. This state of things may be dated from the erection of *Surry Chapel.* From the time of his ordination, Mr. Hill had performed again and again the tour of England; but now his friends were desirous of concentrating his labors, at least of furnishing a place of worship in which he might exercise his ministry more statedly to a people who were anxious more constantly to attend his ministrations. The *Tabernacle* and *Tottenham Court Chapel,* both built by Whitefield, had been the chief scenes of his labors in London; and the managers of these two houses were much indebted to Mr. Hill for his very frequent services in their cause, but they heartily concurred in the resolution to build another house for God, in which their revered friend might more statedly employ his valued talents in so good a work. Surry Chapel was finished and opened for divine worship in the year 1782. This chapel was instituted upon a plan entirely independent of the Established Church, that is, not liable to Episcopal control. The *articles* of the Church of England were the standard of its doctrine. The pulpit was to be in the sole possession of Mr. Hill, and the ministers who were to supply it during his absence were to be such as he should select or approve, and these might be of the Episcopal clergy, or from the ranks of dissenting ministers as he might choose. The liturgy of the Church was to occupy its proper station in the order of public service, for which purpose a clergyman in orders was for some time engaged; but as it was deemed *irregular* for a clergyman to perform service in Surry Chapel, such an assistant, a man of character, was difficult to secure; and so at length the *reading* desk was statedly occupied by a reader nonepiscopally ordained, such as the ministers in Lady Huntingdon's *connexion,* and so it has continued to the present day.

For the Churchman.

HISTORY OF GRACE CHURCH, JAMAICA, L. I.

(Continued.)

In 1761 Samuel Seabury, jun., rector and 23 others, on the 8th of April, made application to the Governor Cadwallader Colden for a charter for the church at Jamaica, setting forth that through the want of some proper persons to superintend the affairs of the same, the building is considerably out of repair; that there is no proper security for the faithful application of moneys contributed; and therefore pious and well-disposed persons are discouraged in their designs of establishing proper funds for the support of the Church and its ministry. The application was favorably answered, and the same year the church at Jamaica was incorporated, by the name and style of Grace Church. On May 1st, 1761, 93*l.* 18*s.* were contributed by 36 persons for the repair of the parish church, Jamaica, especially for the steeple, windows, and enclosure of the churchyard. Of this 20*l.* was subscribed by John Troup; and (Jamaica Vestry-book, p. 2) a donation is set against his name of a silver collecting plate, cost 11*l.* 2*s.* and a large Common Prayer-book, cost 3*l.* 3*s.* and a table.

On May 27, 1761, application was made for a charter, for St. George's Church, Flushing, which was also granted.

1762–63.—The Rev. Mr. Seabury, jun., in his letter of March 26, and October 8, 1762, informs the Society, that the church gradually increases, and a more serious turn of mind begins to show itself, so that the religious state of his parish is considerably mended, especially at Flushing, where the congregation, which seldom exceeded formerly 20 white persons, is now seldom less than 80. The church at Jamaica has been completely repaired, chiefly at the expense of Mr. John Troup, a worthy gentleman from New York; and is now one of the neatest and most commodious country churches in this part of the world. By his notitia parochialis it appears that his parish consists of about 710 rateable inhabitants. About 120 families profess themselves of the Church of England; more than 500 are Dissenters, including Quakers, Deists, and members of the Dutch Church.—Within the year he has baptized 27 white children, 3 negro children, and 3 adults. His communicants are 29. He has lately baptized two female children of a Jew, a gentleman of fortune in Jamaica-town, whose mother is a professor of the Church of England. The father was present, and seemed not a little affected; and Mr. Seabury is not without hopes that God will open his understanding to understand the Scriptures, and dispose him to receive the faith of Christ. Mr. Kneeland is appointed catechist at Flushing, with a salary of 10*l.* per annum. Mr. Seabury's allowance is 50*l.*

1763–64.—Mr. Kneeland, the Society's catechist at Flushing, in Long Island, in his letter, dated April 10, 1763, returns thanks to the Society for appointing him catechist at this place, and hopes so to grow in knowledge and the fear of the Lord, as to be thought worthy, when of suitable age, to be employed in the great work of the ministry, under the direction of the Society. They learn from Dr. Johnson's and Mr. Talbot's letters, that Mr. Kneeland has undertaken, with the advice of Mr. Seabury, sen., the office of reader at Huntington. He is said to be a young man of meek and peaceable temper, and to be a worthy member of the Church, and to have attained to a good degree of learning, which will enable him to be of much service as a missionary, if he may have liberty to come for holy orders. Mr. Seabury's allowance this year 50*l.*; Mr. Kneeland as catechist, 10*l.*

1764–5.—The Rev. Samuel Seabury, the Society's missionary at Jamaica-town, Long Island, in his letter, dated March 6, 1764, complains of the backwardness of his parishioners in complying with the Christian sacraments, owing chiefly (he apprehends) to the influence of Infidelity and Quakerism, which have spread their corrupt principles to a surprising degree. However, he writes that he had baptized at one time 10 adults, belonging to his Newtown congregation, who gave a good account of their faith. In Jamaica he says there are 710 rateable inhabitants, of which about 120 profess themselves of the Church of England, and near 600 Dissenters, including Quakers, Deists, and those who make no religious profession at all, together with the members of the Dutch Church, besides three families of French neutrals from Nova Scotia, and a few negroes and Indians. In his second letter, dated July 12, 1764, he acquaints the Society with the death of his father, missionary at Hempstead, by whose death that laborious and extensive parish is become vacant, and a very large congregation of decent and well-behaved people left destitute.—The vestry of the church at Hempstead beg the Society still to consider them in the number of their missions, and to permit them to look out for some proper person to succeed their late worthy minister, and in the mean time Mr. Seabury promises to give them all the assistance in his power. In the third letter, dated Oct. 6, 1764, he acquaints the Society that they had had a long visit from Mr. Whitfield, whose tenets and method of preaching have been adopted by many of the dissenting teachers, as well as by a continual succession of strolling preachers, who misrepresent the Church of England as Popish, and teaching her members to expect salvation on account of their own works and deservings. It is, however, a great pleasure to Mr. Seabury that none of his own people have been led away, and many of them are become more serious and devout. Within the year he baptized eleven adults, and forty white and five black children. His communicants are twenty-eight. He adds that he had supplied the vacant church at Hempstead as often as he could, once administered the communion there, admitted one new communicant, and baptized several children.

(To be continued.)

For the Churchman.

THE CHRISTMAS BUDGET.—NO. II.

Now all our neighbors' chimneys smoke,
And Christmas blocks are burning;
Their ovens they with baked meats choke,
And all their spits are turning.
Without the door let sorrow lie,
And if for cold it hap to die,
We'll bury it in a Christmas pie,
And ever more be merry.

George Withers.

One of the earliest associations connected with the Nativity, and perhaps its first commemoration, was the setting apart for sacred reverence the spot where the Saviour was born into the world. For ages, and indeed from the first establishment of Christianity, this place has been kept holy by the prayers and pilgrimages of devout worshippers. That it was very early distinguished by the Christians in the first century, is evident, from the circumstance of the Emperor Adrian selecting it as the site of a temple to Adonis, having first demolished the Christian oratory. Of this Jeremy Taylor, in his Life of Christ, remarks, "But this place, which was one of the great instances of his humility, grew to be as venerable as became an instrument, and it was consecrated into a church—the crib into an altar, where first lay that Lamb of God which afterwards was sacrificed for the sins of the world. And when Adrian the Emperor, who intended a great despite to it, built a temple to Venus and Adonis in that place where the holy Virgin mother and her more holy Son were humbly laid; even so he could not obtain, but that even amongst the Gentile inhabitants of the neighboring countries, it was held in an account far above scandal and contempt. For God can ennoble even the meanest of creatures, especially if it be but a relative and instrumental to religion higher than the injuries of scoffers and malicious persons. But it was then a temple full of religion, full of glory, where angels were the ministers, the holy Virgin was the worshipper, and Christ the Deity." The pious St. Helena purged this idolatry, and built the church which yet remains over this holy ground. In a subterranean chapel the traveller may yet see the shrine of the Nativity, and the devout pilgrim requires less evidence than is here presented to him of the sacredness of the place. Many a footstep yet traces the path of the eastern Magi that was pointed out by a star. Chateaubriand in his travels says, "Nothing can be more pleasing or better calculated to excite sentiments of devotion than this subterraneous church. It is adorned with pictures of the Italian and Spanish schools. These pictures represent the mysteries of the place—the Virgin and Child, after Raphael, the Annunciation, the Adoration of the Wise Men, the Coming of the Shepherds, and all those miracles of mingled grandeur and innocence. Incense is continually smoking before the cradle of the Saviour. I have heard an organ, touched by no ordinary hand, play during mass the sweetest and most tender tunes of the best Italian composers.—These concerts charm the Christian Arab, who leaving his camels to feed, repairs, like the shepherds of old, to Bethlehem to adore the King of kings in his manger. I have seen this inhabitant of the desert communicate at the altar of the Magi with a fervor, a piety, a devotion, unknown among the Christians of the west." Mr. Stephens, in his late "Incidents of Travel," a genuine good book, full of honest feeling and adventure, related in the most agreeable style of narrative, offers his expression of enthusiasm at the sight of Bethlehem of Judea. "We know that within the atmosphere we breathe Christ first appeared on earth; that one of the stars of heaven left its place among the constellations, and hovered over the spot on which we stand; that the kings of the earth came here to offer gifts to the holy Child; and beholding multitudes of pilgrims from far distant lands constantly prostrating themselves before the altar in the earnestness and sincerity of undoubting faith, we give ourselves up to the illusion, if illusion it be, and are ready to believe that we are indeed standing where Christ was born."

From an English tract lying before us prefixed to a volume of Christmas Carols, we find the following authorities for the celebration of Christmas in the first centuries. "It is not certain whether it was kept by the apostles, though by no means improbable. Clement, who flourished in the first century, says, 'Brethren, keep diligently feast-daies, and truly, *in the first place,* the day of Christ's birth.' In the second century it was ordained, according to Telesphorus, in his Decretal Epistle, 'that in the holy night of the nativity of our Lord and Saviour, they do celebrate publique church services, and in them solemnly sing the angells hymne, because also the same night he was declared unto the shepherds by an angell, as the truth itself doth witness.' In the same age Theophilus, Bishop of Cesarea, recommends the celebration of the birthday of our Lord, on what day soever the twenty-fifth of December shall happen. In the following century Cyprian begins his treatise on the Nativity thus: 'The much-wished-for and long-expected Nativity of Christ is come, the famous solemnity is come.'" Feast of Feasts, Oxford, 1644. In the fifth century the day was regularly established in the calendar. In addition to the religious rites in the eleventh century Christmas was a chief burden of the mysteries or sacred plays of the monks in the churches before the people. These in their origin, it is said, were introduced by the pilgrim returning from the Holy Land, who commemorated the great scenes of their journey, as the place of the Nativity, the holy sepulchre, in songs or stories which they recited. The essay from which we have quoted preserves a historical incident of the celebration of Christmas. "During the siege of Orleans, in 1428, the solemnities and festivities of Christmas gave a short interval of repose. The English lords requested of the French commanders, that they might have a night of minstrelsy with trumpets and clarions. This was granted, and the horrors of war were suspended by melodies that were felt to be delightful." Turner's England. In the reign of Henry VIII. and Elizabeth, Christmas was kept with great pomp in England. These were the palmy days of the inns of court in London, when barristers and serjeants laid aside the coif and gown to join in the dances and revels with students. The Puritans were enemies of this sacred festival, which perhaps then took refuge from the city among the country gentlemen and farmers, and gave rise to those household sports and entertainments which are the real associations of the day. An old ballad writer of that time bewails,

Gone are those golden days of yore
When Christmas was a high day:
Whose sports we now shall see no more,
'T is turn'd into Good Friday.

We are indebted to the essay mentioned above for this and the following vindication of himself by old Father Christmas, 1653, who gives the following account of himself in Devonshire.—"After dinner we arose from the board and sate by the fire, where the hearth was *embroidered all over with roasted apples,* piping hot, expecting a bowl of ale for a cooler, which immediately was transformed into warm lambswool.—After which we discoursed merrily without either profaneness or obscenity: some went to cards, others sung carols and pleasant songs (suitable to the times); then the poor laboring hinds and maid servants with the ploughboys went nimbly to dancing; the poor toiling wretches being glad of my company, because they had little or no sport at all till I came among them; and therefore they skipped and leaped for joy, singing a carol to the tune of hey

Let's dance and sing and make good cheer,
For Christmas comes but once a year:
Draw hogsheads dry, let flagons fly,
For now the bells shall ring;
Whilst we endeavor to make good
The title 'gainst a king."

The public sports were never revived in their old glory after the restoration—but Christmas came back with glee; if it had not such outward splendor and pageantry, it was kept with not the less sincerity at home. There is a heartiness of soul and honest holyday joyousness of expression in the words of the old songs and descriptions of this period that are its best recommendations. If people were not so learned in those times, they had nevertheless the same hearts and much the same feeling, which govern the better sort of men now-a-days. In looking back upon their hospitable homes and firesides, surrounded by laughing groups of merry-makers, full of thankfulness and cheerfulness, it may be well to reflect whether in abandoning their innocent gayety and frolic, we do not assume a proportionable load of care and anxiety. The wisest man we believe sometimes plays the fool with the most relish. There is too a wise folly which is not the dissipation and frivolity of the ball-room or the masquerade; which is not the levity and heartlessness of the most refined civilization; but which consists in that merriment of a glad countenance and a heart at ease: which is oftener found in the unrestrained jollity and extravagance of broad mirth than in the common substitutes for recreation of the day.—In another paper we shall present the good old English Christmas as it was kept by our forefathers, which these later days, forsooth, have outgrown.

A word for the old evergreens of Christmas. Long may it be before they are banished from our houses and churches. Their freshness seems to us a token of a heart unchanged from youth and the early virtues of life by the cold barren principles of the world and age. They bloom the more verdant from the very desolation of winter that surrounds them. They are appropriate in themselves to the sacred festival of Christmas and bear witness, in their living hue, plucked from the snows and lifeless woods, of a life and immortality brought to light on this day. They are consecrated to the pious purpose of honoring a Christian temple by that incident in the life of our Saviour when on his entering into Jerusalem multitudes cut down branches from the trees and strewed them in the way. The walls of the church should be well and warmly covered; not as we have seen them of latter years, scantily sprinkled here and there with a single twig or a poor plucked branch in the window, emblems of a careless and indifferent piety, but carefully arranged round the pillars, the chancel, and the altar. On entering a church clothed in this manner at this season, piety naturally assumes a warmer expression, and devotion cannot be lukewarm or the very leaves would upbraid us. Churchmen should love and honor this custom of pious antiquity in the church which is now intrusted to their keeping. We have too few relics of the early days. Wordsworth touches the philosophy of these neglected usages in one of his ecclesiastical sonnets.

"Would that our scrupulous sires had dared to leave
Less scanty measure of those grateful rites
And usages, whose due return invites
A stir of mind too natural to deceive;
Giving the memory help when she would weave
A crown for hope! I dread the boasted lights
That all too often are but fiery blights,
Killing the bud o'er which in vain we grieve.
Go, seek, when Christmas snows discomfort bring,
The counter spirit found in some gay church
Green with fresh holly, every pew a perch
In which the linnet or the thrush might sing,
Merry, and loud, and safe, from prying search,
Strains offered only to the genial spring."

YULE.

For the Churchman.

ADVERSARIA.—NO. II.

QUID NON DEM?—*Horace.*

Lectures. "Certain books" says Goethe, "appear to be written, not that we may learn any thing from them, but that we may know that the author knew something." And Lord Bacon has left equally applicable words:—"As for the corruptions and moths of history, which are epitomes, the use of them deserveth to be banished, as all men of sound judgment have confessed, as those that have fretted and corroded the sound bodies of many excellent histories, and wrought them into base and unprofitable dress."

The design of the following paragraphs may readily be guessed. It is to justify those who deny the utility of lectures, (as popularly understood,) and to secure, if possible, the admission of a doubt where it has not yet intruded. It is doubtless the province of abler pens to examine a system pretending to the high title of "Schools of the Age;" and boasting that it has made public opinion its own. But "operi suscepto inserviendum est," and we humbly proceed.

We assert then generally, that the lecture is an obsolete method of instruction. Before the discovery of the art of printing indeed, lecturing was almost the only means whereby students could be addressed. Text-books, if they existed, were far too costly for the penniless tyro, who sought in the monasteries and universities of Mother Church, the only learning of his age.—To him, lectures were invaluable:—but it needs no argument to show that the case stands not so now. We have the instruments for which the lecture was a substitute. To use a common illustration, "We are leaving our own 'macadamized' highway for a tottering causeway of the dark ages." [illegible] the eloquent and learned scholar who has consented to place himself in the lecturer's pulpit, that his curious skeleton (however it may attract deserved admiration for the skill shown in adjusting the wires, and the art with which steel is made to perform the office of muscle and nerve,) is but a skeleton still? We well know it has occurred often to his hearers; and could he be informed of that analysis which the discerning make, when all the adventitious aids of oratory and illustration are forgotten, he would perhaps conclude, that if the subject deserved acquaintance at all, the text-books on his study-table would accomplish more in a week, than his lectures in years.

Before proceeding to the principal question, (which concerns lectures pro populo,) we will look briefly at the whole subject. Lectures may be considered as exhortatory, academic, and popular. Of the lectures included in the first class, little need be said. Directed as they are to the education of the moral feelings, the awakening of benevolence, or the gratification of taste,—they are open to none of the objections which lie against the other two classes. In as far as their means and ends are *moral,* they afford a great instrument of influence; and where the object is legal and its discussion expedient, are undoubtedly capable of effecting as much good as evil. In another view, they appear yet more important. And this deserves notice, as probably a creation of our own age*, and an evident illustration of the advance of refined curiosity. I refer to lectures on men, manners, and countries. These have great and obvious advantages over books of travels, (not scientific,) and biography; as their moral influence in competent hands, is certain and direct. The traveller tells his own story; the enthusiastic admirer of individual greatness pours forth his thoughts and moralizings heart-warm; and if there be an influence in the tale or sketch, it can hardly be lost.

But enough has been said of this division.—We take up next *scientific lectures,* which are either academic, or popular. And firstly of lectures academic. The true idea of this class supposes previous acquaintance with the technics of the science in hand, and constant reference to a text-book. Medical and surgical lectures not only fully answer this definition, but are otherwise so guarded as to be safe. So far as we are informed, theological lectures are equally protected; and we suppose both of these subdivisions are of utility. With regard, however, to law, the question seems to be settled by general disuse, not to speak of the admissions in the introductory of one of the most learned lecturers,† which are enough to deter any man from reading further. We might also refer to the heads of any one of his chapters, which afford a curious illustration of the epitomizing which must necessarily be resorted to in this method.

Lectures to undergraduates, as they are sometimes conducted, without a text-book, and subsequent *screw,* are almost invariably useless.—With regard to those more properly managed, chemistry appears to be the only science which with any plausibility can be taught by lecture. And perhaps the utility of this may be fairly questioned. Most of the usual experiments (with the help of a simple manual) can be performed with little expense and trouble, and with great advantage, by the student; and hearing less, he is naturally led to read more. The recitations, moreover, would then become doubly important. To lectures upon every other branch of science, we cannot think the *cui bono?* impertinently applied. They may be eloquent and learned; perhaps political economy was never made so simple, technology never less dry, but the question of their real utility might not perhaps have answered so much to the professor's satisfaction. Upon this head, however, we have authorities more worthy the room. Says Dr. Copleston, (in his reply to the calumnies of the Edinburgh review,) "It is not, it cannot be the most effectual means by which instruction is to be conveyed to the minds of a majority of students."—"The tutor can interrogate," says Dr. Parr, (vol. ii. 568,) "where perhaps the lecturer would only dictate, and therefore in his intercourse with learners he has more opportunity of ascertaining their proficiency, correcting their misapprehensions, and relieving their embarrassments." And concludes Dr. Johnson, (Bosworth, vol. ii.,) "I cannot see that lecturers can do so much good as reading the book from which the lecture is taken."

3. Lectures for the people. It is unnecessary to say that these are (pretendedly) scientific.—It is their object to abridge and adapt science to the capacity of the ignorant and half-learned.—We propose to show that they not only fail in the accomplishment of the end, but are in themselves pernicious to the best interests of the people.

It is clear enough that the people act upon experience. Their principles are ever in action, the results of common sense continually called out, and the ordinary accidents of life. They reason from knowledge, and prejudice mostly the result of past knowledge;—and hence their philosophy, as Reid has it, is the truest, and complete as far as it goes.

Now, if we are understood,—these propositions, and the consequences fairly deducible from them, are enough to answer any argument for the utility of "popular science." So far as scientific discoveries, important to agriculture, or mechanics are made, each class has its own journal of intelligence, and in its "Farmer's Gazette," or "Mechanic's Magazine," finds more than the lecturer would have time to communicate. Not to refer again to the question, whether the people can be made wiser and happier by the possession of general science, we would ask—whether it be philosophically probable, that their condition can be improved by a mere smattering sciolism; and whether any lecturer can say honestly that he accomplishes any more? Let us look at a few examples.—Your lecturer on health:—if he tells any thing of tried utility, will (ten to one) insult the gray-haired yeoman, with word-spun allegories of the experience of his own hearth. As to whatever else he may lay down, his authorities are dyspeptic theorists, and maudlin quacks. For we much doubt whether Hitchcock's *Eupeptics* have ever yet written, (if they have read,) one book on dietetics or mustard-seed.

Your lecturer on chemistry. (We will first suppose a really learned man has made this mistake.) If he devoted a lecture to definitions, it is doubtful whether the many would be the wiser. As it is, this difficulty meets us on the threshold. He proceeds: if it be a read lecture, introducing every story and illustration he can think of, and of course lessening yet more any possible advantage that might appear; if extempore, swelling into interminable parentheses, and becoming the more mysterious, the more he is himself interested. Now and then we will allow it possible that isolated facts are acquired by individuals; but almost every chance is against the probability of their not being misapprehended, or taken without the necessary connexion. In truth, it is the blue and yellow light, the explosion, the report which interest the *people,* and they would be better pleased if the lecturer's "preachment" was omitted. How is it with the man of science who may be present? Familiar as he is with the terms employed, and the technical boundaries, he has every opportunity of being benefited. But his benefit can amount only to a refreshing of his memory, and a gratification in the manual dexterity of the experimenter. Suppose the lecture was on geology. Who cannot conceive the crudity—the falsity of the ideas of an audience? One will be led to a notion, that science has proved Moses mistaken; and if he looks to read further, he will be most likely to get books that will *demonstrate* it beyond a doubt, (because doubts are not allowed to intrude at all.) Another will get no more than a dim notion of something beyond him, and this last is probably the least injured.

But these instances of learned lecturers are not common. As for the "half-cooked," (as Juvenal has it,) that set of lecturers who occupy the three years between their baccalaureate and mastership, (not in necessary continuation and completion of studies,) but in lecturing to the people—what ought to be said of them? Their intentions are excellent perhaps,—but commendation stops here. To give them their due, they are intruders into the proudest office of gray-haired wisdom—the cathedra of world-teaching.‡

"Mr. A. B., graduate of a distinguished university, takes this opportunity to inform the public that he intends delivering a course of lectures on the dynasty of the Pharaohs."

And the people are gulled by a young man who has not learned the use of his hand-books.

Bad begets worse:—and if this class of lecturers be allowed the countenance they now have, we may look to see true science stript of its rightful influence, and a false and shallow system of sciolism enthroned in its place. This would be a legitimate result; but we trust not yet inevitable.

Upon the grounds given in these paragraphs, we cannot avoid the conclusions, that the scientific lecture in itself, and generally is superseded by better methods of instruction, (although in particular cases it may be used in connexion with other means to advantage.) When used, however, with the design of making science popular, it is in any case of very questionable utility, and in most cases positively injurious.

PHILARCHÆUS.

November 18, 1837.

* The likeness is however striking, between these lectures, and the Sagas of the Northmen; and especially with those recited in Iceland to this day. See Hooker's Tour, and Mackenzie's Voyage.

† Mr. Amos. See Warren's Int. to L. S. (Am. Law [illegible]

‡ Truly a bad expression of the idea; but we can give no better.

For the Churchman.

Mr. Editor,—Allow me to offer a remark or two on the appointment of our Church, at this season, which may lead its members to think seriously of the duty which Christmas brings with it, of presenting themselves, on that day, at the altar of commemoration.

We are enjoined, in the rubric to *repeat* the collect for the first Sunday in Advent together with *each* of the succeeding Sundays in Advent: and one reason for this direction, I conceive to be, that, in this collect we pray generally for the important objects to which the petitions of the collects have reference, and are in fact subservient. We pray for God's grace to enable us to 'cast off the works of darkness, and put upon us the armor of light,' and those things for which we pray in the three following collects, are so many *means* all tending to the accomplishment of these important objects.

For, if we pray that we may duly and profitably read 'the holy Scriptures,' that God's blessing may be on his 'ministers' to enable them to explain and enforce this word, and that the impediments occasioned by our sins and wickedness may be removed; what are the ultimate purposes for which this knowledge, these graces, and these assistances are implored?—Are they not that we may 'cast off the works of darkness, and put upon us the armor of light; now in the time of this mortal life in which Christ came to visit us in great humility; and that in the last day when he shall come again in his glorious majesty to judge both the quick and the dead, we may rise through him to the life immortal?'

If then our prayers in all the cases here enumerated have been offered with sincerity; if we are, with these feelings and dispositions, endeavoring to cast off the works of darkness and put on the armor of light, in order to celebrate the Advent of the Redeemer, what should cause us on that day to be absent from the holy table? The prayer for the grace of God, the casting away the works of darkness, and putting on the armor of light; the doing these things with faith in Christ Jesus, and with a thankful remembrance of his death; all this is the sum and substance of the preparation for the Lord's supper? Why then should we refuse the invitation? We are enjoined to partake of it by those very Scriptures to read which with profit and sincerity we profess to have prayed. We are bidden to it by those 'ministers' of Christ and 'stewards of God's mysteries,' upon whose preaching we have implored his blessing. We celebrate in it the 'sacrifice' of that Redeemer by whom satisfaction has been made for our sins; we receive in it the pledges of his love; we are admitted in it to the 'holy mysteries ordained by him through whom alone we can expect deliverance from those sins, and before whom we must all stand when he shall come again in his glorious majesty to judge the quick and dead.'

That these remarks may be useful to your readers, it is my hearty desire, and in this hope,

I am, yours faithfully,

SEMPER IDEM.

For the Churchman.

INDIANA.

Sale of Pews in Christ Church, Indianapolis.

On Thursday afternoon, at 2 o'clock, the time appointed by the vestry, a sale of pews in the contemplated building took place. Most untiring efforts had been made by Messrs. Moore & Hanaman, the committee of the vestry, in order to get together during this busy week a good company, the notice of the sale having only been given two days before. But at the time of sale it was found that three of the vestrymen, upon whose presence much depended for exciting an interest, were absent. The zealous friends of the Church were much discouraged, and this sale, upon the result of which depends the immediate effort for building, was on the point of being given up. About thirty gentlemen of the first respectability having, however, assembled, most of them attendants on the services of the Church, it was determined to commence the sale, and though three of the vestrymen, all wanting pews, and several others who afterward bought, were absent, (two at least of the vestry necessarily so,) the sale proceeded, and in a short time enough were sold to come within \$500 of the cost of the building, \$3500. The highest sold brought \$160, but had some been present who were expected, the best pews would have sold for at least \$200. The result was more favorable than our best friends anticipated, and thus a handsome Gothic edifice, 38 by 54 feet, with a neat and conspicuous turret, to be finished inside and out of the same style, has been secured to the Church. The building will be commenced at once, so far as is practicable, for the winter, and is promised to be finished in July next. [The Church has within the] last six months been enabled to purchase a fine lot costing \$1000; raised \$450 towards the support of a minister; will build a church which will be creditable to the seat of government, (the best place of worship here;) and pledge the Missionary Society if possible \$50, for the support of another mission station in Indiana. Who will then say that Indiana is lost to the Church? if she has been lost, trusting in God, we say, with our noble beloved bishop, *she is regained.*

Our ladies' society have pledged themselves to furnish the hangings and some other needful things, and we hope as a parish to do something more yet for an organ. Will not our fellow Churchmen aid us in getting an organ, bell, and set of communion plate? We have purchased and sold too a good number of Prayer-books, may we ask a donation of prayer and Sunday school books?

INDIANAPOLIS.

Indianapolis, Nov. 30, 1837.

To the Editor of the Churchman.

Dear Sir,—I was sorry to see a 'Subscriber' to the Protestant Episcopal Tract Society resorting to a public journal for information in relation to a society of which he is a member. I hope, Sir, the two following items alone will fully satisfy him of the expediency of the change.

1. That under the new arrangement the receipts since the 1st of October to this day, December 9, are one-third more than the whole of last year, and double the average yearly receipts for the last twenty years.

2. Exclusive of the receipts at the present rate of distribution and sales, it will be found at the end of the year that the difference between the old and new system will pay the extra contingent expenses and leave a balance in favor of the Society.

ANOTHER SUBSCRIBER.

THE CHURCHMAN.

SATURDAY, DECEMBER 16, 1837.

NOTICE

Is hereby given, that Mr. R. P. Williams has been duly authorized to solicit subscriptions to "*The Churchman,*" in the city of New York.

Episcopal School at Raleigh.—A special Convention of the Diocese of North Carolina was called for the 25th of November, to take into consideration the embarrassed condition of the Episcopal school. In pursuance of this call, the Convention met in Christ Church, Raleigh, twelve of the clergy being present, and delegates from nine parishes. Among the latter were the most substantial laymen of the Diocese.

At the opening of the Convention, Bishop Ives delivered an address stating the object of the Convention, and urging reasons why the Episcopal school should be sustained.

A committee was then appointed to investigate the affairs of the school, and report to the Convention on Monday. The result of the committee's investigation was, that they found the institution much less embarrassed than was feared; and accordingly at the meeting of the Convention on Monday, the committee reported favorably to the continuance of the school.—The convention therefore resolved *unanimously* to sustain the institution, and to take immediately the steps necessary to that end. In the spirit of this resolution about a dozen liberal laymen came forward and assumed the most pressing debts of the school, and gave satisfactory security for the discharge of the whole.

The announcement of this event will be gratifying to all the friends of the Church; but to none more so than to the Churchmen of this city, who have aided in bringing it about, and whose liberal co-operation is warmly acknowledged by Bishop Ives and his Convention in the following letter addressed to the editor.

"*Raleigh, December 5, 1837.*

Rev. and dear Sir,—You will confer a favor by allowing me the privilege of your paper to carry into effect the annexed resolution.

You will perceive by this resolution that the liberality of the noble Churchmen of New York in aid of that of Churchmen of the same stamp in my own diocese, has *saved* to the Church our Episcopal school.—An institution manifestly vital to the best interests of the truth here.

In addition to this *unanimous* expression of gratitude on the part of the Convention, I desire to make known my *personal* sense of obligation. A weight of anxiety has thus been removed from my mind, which none but a Christian bishop struggling against an accumulation of discouragements, from adverse climate, an emigrating population, destitute parishes, and other trying circumstances can well estimate. I feel deeply thankful therefore for this timely relief.

The following is the resolution, by the insertion of which in the Churchman you will oblige me.

On motion, it was *unanimously Resolved,* That the Bishop be requested to communicate to our brethren of New York and elsewhere out of the Diocese, who have generously aided the Episcopal school by their contributions, our grateful thanks and the assurance of the Convention, that with the aid they have given, we are sure of being able to keep up the school, and with that which they have promised, we have no doubt that in a short time the institution will be free of debt, and prepared to take its unimpeded course in the advancement of learning and the cultivation of piety.

Raleigh, Nov. 27, 1837.

Under the spirited and united action of the Convention, I feel confident the school will open its next session with flattering prospects.

Very sincerely your friend and
Brother in the Gospel,
LEVI S. IVES."

Principles of Interpreting the Prophecies; briefly illustrated and applied with notes. By Henry Jones, Andover, New York: Gould & Newman. 1837.

This is the work of a Congregationalist minister, and contains some assumptions in theology in general, and some views of prophecy in particular, in which we cannot coincide. It is, however, an ingenious and original treatise, and gives proof of much patience and industry. The author lays down twenty-four "first principles" for the interpretation of prophecy, each of which he attempts to sustain by argument and an induction of Scripture. If such an attempt were successful it would reduce the study of the prophecies to a science. Without succeeding to this extent, we think Mr. Jones has thrown out some good hints. We give his second "principle," with a small part of the comment on it, as a specimen of the author's manner. We entirely agree with him, that the exclusive application of the threatenings against Babylon to "Papal sinners" tends to quiet too many "Protestant sinners" in their sins.

Principle II. The word Babylon, in the prophets of both the Old and New Testaments, is used to signify the whole kingdom of Antichrist, of wicked men and devils, instead of the papal power, or an ancient literal city merely, while the words Sodom, Egypt, Assyria, Philistia, Moab, Edom, the Heathen, and other kindred words in the same writings, signify the same great kingdom of Satan, or component parts of it finally to be destroyed.

ILLUSTRATIONS.

1. *Babylon.* It is not strange that our fathers, having the clearest view of the papal power as it was at the commencement of the Reformation, considered the New Testament Babylon as a type of Popery merely, when it is recollected how completely it had then swallowed up the Church—was setting itself above all that was called God—was doing the work of the beast in its bloody persecution of the saints, and grasping hard after universal earthly dominion. [illegible] Popery under

different circumstances, though with no less apparent effort for universal power, while the conjecture of many seems rational and even probable, that the time is not very distant, when it will so exalt itself as the "Mother of Harlots," or Beast of wickedness, as to combine together all the other powers of wickedness, both earthly and infernal, to wonder, and go after the Beast, who, together will then constitute the "great Babylon," finally to come in "remembrance before God,"&c. Rev. xvi. 19.

I. *Proof that the Babylon of the Revelations represents the whole of Satan's kingdom, rather than the present powers of Popery merely.*

1. Popery has not yet corrupted *all* nations, kings, and merchants of the earth, with its pride and wickedness, as is said of the Babylon of the Revelations. Rev. xvii. 2.

2. God being no respecter of persons, would not naturally threaten a destruction against papal sinners which is not equally designed against others, as we find in all the threatenings against Babylon.

3. To suppose Babylon limited to Popery, would involve the absurd position that greater wrath is reserved for a part than the whole of Satan's kingdom.

4. The figures showing the final destruction of Babylon, in chapters 17, 18, and 19 of Revelations, seem as perfectly appropriate to the final fall of Satan's kingdom as any which could be chosen for the purpose.

5. To interpret all these threatenings against Babylon, as designed only for papal sinners, would naturally quiet Protestant sinners and hypocrites in their sins, till finally too late to escape them.

Swords' Pocket Almanac, Churchman's Calendar, and Ecclesiastical Register, for the year of our Lord 1838.

This highly useful *vade mecum* has again made its annual appearance, and from an examination of its pages must have been got up with an infinity of labor and at a very great expense. We sincerely hope the publishers will be repaid; for it is a book which no clergyman can well do without; it needs, however, no labored commendation of ours to promote its sale.—In addition to the usual contents of an almanac, this useful companion exhibits lists of the clergy, standing committees, conventional meetings, secretaries of conventions, the societies in each diocese attached to the Church; and this year presents us with a table of the Archbishops of Canterbury, from the time of Augustin, A. D. 597, to the Reformation, A. D. 1559, and the executive and judiciary departments of the United States, &c., &c. From the lists of the clergy furnished by the respective bishops of each diocese, and which ought to be correct data, it appears that there are in the

Eastern Diocese,	82	clergymen.
Vermont,	19	
Connecticut,	82	
New York,	242	
New Jersey,	39	
Pennsylvania,	88	
Delaware,	6	
Maryland,	68	
Virginia,	84	
North Carolina,	21	
South Carolina,	46	
Georgia,	7	
Ohio,	52	
Mississippi,	4	
Kentucky,	21	
Tennessee,	13	
Alabama,	6	
Michigan,	15	
Louisiana,	1	
Missouri and Indiana,	13	
Wisconsin,	1	
Illinois,	8	
	918	

But what, although the number is on the increase, are these among so many perishing and immortal souls, who need the bread of life? What are these compared with the extensive territory and the amount of the population of North America? Let us pray to the Lord of the harvest that he will send more laborers into his vineyard.

Education and Missionary Society.—We have been requested to republish, for general information, the following resolutions of the Education Board of the Education and Missionary Society of this Diocese. And it should be known that the same forms are required to be observed upon nominations from auxiliary societies as from individual members.

1. No nomination shall be made to this board, except by a member in writing, stating his belief that the individual is in all respects duly qualified.

2. No such nomination shall be received unless accompanied by satisfactory documentary evidence of the qualifications of the proposed beneficiary, to be given by some other person or persons, and to be founded on personal knowledge of the individual proposed, and also by a letter from the applicant himself, stating his age, his general circumstances and views, and also his serious intention to devote himself to classical and theological studies, and his desire to be received as a beneficiary. It shall also state the fact of aid received by him from any other charitable or education fund.

The Rev. John A. Clarke, of St. Andrew's, Philadelphia, the Rev. Richard Channing Moore, of St. John's, Elizabethtown, N. J., the Rev. A. Smedes, of St. George's, Schenectady, and the Rev. Wm. H. Walter, of St. Paul's, Tompkinsville, in this Diocese, have in consequence of a very precarious state of health been obliged to retire, for a season, from their public duties. Three of our brethren have gone to Europe, and Mr. Moore to his father, the venerable Bishop of Virginia. We hope to hear of their speedy recovery and return to their respective parishes.

A Love Token for Children, designed for Sunday school libraries. By Miss Sedgwick. New York: Harper & Brothers. 1837.

As we have not had an opportunity to read this book, we cannot give it the critical notice that we intended. We regret this the less, however, as the character of Miss Sedgwick's works is now too well known to render such notice important.

Advent—A Mystery. By Arthur Cleveland Cox. New York: J. S. Taylor. 1837.

This poem is remarkable as being the production of one who, when it was finished, had not completed his nineteenth year. We have read it in part and been pleased with its sentiment and versification, and do not hesitate to commend it to our readers, the more so as the subject is particularly adapted to the season.

☞ We repeat the request made last week, for spare copies of the Churchman of December 2. The reason of the request is, that owing to a deficiency of paper in working off the impression the usual number of copies was not printed, in consequence of which the Agent has not been able to meet the demand for extra copies.

Matriculation Sermon.—The annual Matriculation Sermon of the General Theological Seminary will be preached in St. Peter's Church, Twentieth-street, to-morrow (Sunday) evening. The service to commence at 7 o'clock.

The Rev. Dr. Lyell requests us to acknowledge the sum of *two hundred* dollars received from two benevolent gentlemen of this city, ($100 from each,) to be devoted to charitable objects.

To Correspondents.—The request of M. N. M. shall be complied with. The favor for Christmas in our next.

INTELLIGENCE.

Bishop Onderdonk's Appointments for Confirmation in New York and Brooklyn.

Third Sunday in Advent, December 17, Grace Church, *New York*.

Second Sunday after Epiphany, January 14, All Saints' Church.

Fourth Sunday after Epiphany, January 28, the Church of the Nativity.

Septuagesima Sunday, February 11, St. Mary's Church, *Brooklyn*.

Quinquagesima Sunday, February 25, St. Bartholomew's Church, *New York*.

Second Sunday in Lent, March 11, Calvary Church.

Fourth Sunday in Lent, March 25, St. Timothy's Church.

Sunday next before Easter, April 8, St. Philip's Church, P. M.

First Sunday after Easter, April 22, the Church of the Messiah.

Second Sunday after Easter, April 29, St. Ann's Church, *Brooklyn*.

The Bishop has received the canonical certificate of the wardens of St. George's Church, Flushing, Queen's county, of the election to the rectorship of the parish of the Rev. Frederick I. Goodwin; who has accepted the appointment.

Michigan.—The Convention of this Diocese met, by adjournment. at Ann Arbor, on Friday, Oct. 27th. Of the fourteen clergymen belonging to the Diocese, besides the Bishop, ten were present.

In the unavoidable absence of Bishop McCoskry, the Convention was organized by the appointment of the Rev. James Selkrig, of Niles, as President; and Geo. W. Jewett, Esq. of Ann Arbor, Secretary.

Prayers were read by Rev. Charles B. Stout, and the convention sermon preached in the evening, by Rev. H. S. Hollister, who did not arrive in time for morning service. This was well adapted for the occasion, giving a succinct view of the obligations, trials and encouragements of the Christian ministry; and was especially gratifying to the feelings of the clergy. It did credit both to the head and heart of the Reverend author. The business of the Convention occupied all of Friday and Saturday, with the exception of the hours appropriated to public worship.

At eleven o'clock, A. M., on Saturday, morning prayer was read by the Rev. Geo. W. Cole, and an impressive sermon on repentance preached by Rev. Charles B. Stout, to a respectable and attentive audience.

In the evening, service was performed by the Rev. Mr. Selkrig, and the Rev. Mr. Hollister again preached. On Sunday morning, after the usual morning service, the Rev. Mr. Selkrig preached on the duty of the religious observance of the Lord's day. This was an interesting sermon, and reflected much good sense on the part of the author, and proved conclusively the perpetual obligation of the Christian Sabbath. In the afternoon, after service by Rev. Mr. Marks, the rector of the parish, a sermon was preached on the duty of "caring for each other," from these words: "Am I my brother's keeper?" by the Rev. Mr. Cole. It served to show the necessity of Christians feeling an interest in the welfare of their fellow-men.

On Sunday evening, the religious services were closed by a sermon from the same gentleman, on the duty of youthful piety, addressed especially to the young; after prayers by the Rev. Mr. Withington, of Mass. In this, the speaker was particularly happy; and if the fixed attention of his auditory can be taken as any evidence of the deep interest they should all feel in a subject of so much importance to the young, we may hope the impressions of that evening will not speedily be forgotten.

The whole of the religious exercises were solemn and impressive, and evinced the earnest sincerity of those who were called to bear their testimony to the truths of our holy religion.

We regret that several of the clergy came unprepared to take part in the religious exercises. This the writer regrets the more, as he is constrained to believe that much good would result to the Church and to the cause of genuine piety, by improving seasons of convention in this manner. Ministers are but seldom together, and when they are, much good feeling can be promoted by listening to the preached word from their brethren. Not only so, but the people are always ready and willing to join in the services of the Church, and appear to hear the glad tidings of salvation with joyful hearts.—The reports from the several parishes in regard to the prospects of the external condition of the Church were encouraging; and in due season we may confidently hope, if her clergy are but faithful to the charge committed to their trust, that she will arise and put on her beautiful garments, and stand forth "clear as the sun, fair as the moon, and terrible as an army with banners."

There have been built within the year past four new churches, (and several others are in progress,) viz. at Ann Arbor, Niles, Troy, and Marshall; two of which have already been consecrated, and the other two are about ready.—Temporary buildings have also been erected at Dexter and Kalamazoo.

The following gentlemen were elected the Standing Committee for the year, viz:—Rev. Messrs. Lyster, O'Brien and Cole, of the clergy; and Messrs. C. C. Trowbridge, H. M. Campbell, D. B. Miller, and P. E. Demill, of the laity.

Delegates to the next General Convention:—Rev. Messrs. Hollister, O'Brien, Lyster, and Marks, of the clergy; and Messrs. Trowbridge, Geo. W. Jewett, D. B. Miller, and Lieut. Gov. Mundy, of the laity.

The Convention adjourned to meet again the last Wednesday in June, 1887, at Ypsilanti.

Gambier Observer.

Theological Seminary and Kenyon College.—It will be gratifying to the friends of our seminary and college, to learn that the winter term has commenced under favorable auspices. The junior class of the theological seminary consists of nine—a majority of whom are alumni of Kenyon, and one a graduate of Nassau Hall, Princeton (N. J.) The freshman class of the college numbers twenty-three—a large proportion of whom were prepared for admission to that standing in the senior grammar school and in Milnor Hall. These two latter departments, it is believed, have never been in circumstances to afford advantages more truly valuable, than at present. The number of students connected with the institution in its several departments is as follows.

Theological students, 13; undergraduates, seniors, 5, juniors, 12; sophomores, 15; freshmen, 23. Senior preparatory department, 56; junior preparatory department, 54—total 158.

We commend the institution in all its departments to the special patronage and prayers of those who appreciate the importance of the union of sound learning with earnest scriptural piety.

Ibid.

Teach me, O Lord, how to praise thee with acceptance, and incline my heart to love thee, that henceforth I may only live for him who loadeth me with blessings.

CALENDAR.

DECEMBER.

17 Third Sunday in Advent.
20 Ember Day.
21 St. Thomas the Apostle.
22 Ember Day.
23 Ember Day.
24 Fourth Sunday in Advent.
25 The Nativity of our Lord Jesus Christ.
26 St. Stephen, the martyr.
27 St. John the evangelist.
28 The Holy Innocents.
31 First Sunday after Christmas.

NOTICES.

YOUNG MEN'S (AUXILIARY) EDUCATION AND MISSIONARY SOCIETY.

The monthly sermon before this society will be delivered on Sunday evening next, the 17th instant, in St. Bartholomew's Church. A collection will be made in aid of the funds of this society.

Service to commence at seven o'clock.

TO THE BENEVOLENT.

A meeting of ladies desirous to aid in the formation of a society for the relief of the *poor*, by supplying them with clothing, &c., in such a way as to *promote industry*, will be held on Wednesday afternoon next, in the basement of All Saints' Church, corner of Henry and Scammel-streets, at three o'clock.

The proposed society will be simply benevolent in its character, and will not be connected with any particular denomination.

"Blessed is the man that provideth for the poor and the needy; the Lord will deliver him in the time of trouble." Psa. xli. 1.

"To do good and to distribute forget not, for with such sacrifices God is well pleased." Heb. xiii. 16.

FAIR.

The fair of the Mission Church of the Holy Evangelists will be held at National Hall, No. 31 Canal-street, directly opposite the Church of the Ascension, on Tuesday and Wednesday, December 19th and 20th; opening on Tuesday at twelve, and Wednesday at ten o'clock, A. M., and remaining open on each day until ten in the evening. An arrangement has been made with the ladies of the Church of the Epiphany to defer their fair to another day.

Admission to the fair will be free, and all articles sold will be valued at a reasonable price, and change in every instance returned.

N. B. Persons having articles in their possession for the fair are requested to send them to Mrs. Earle's, No. 20 Pike-street.

The ladies connected with the Eighth Avenue Sunday school having formed a sewing society, for the purpose of aiding in clothing the poor and destitute in the neighborhood of Eighth, Ninth, and Tenth Avenues, and between Thirtieth and Fortieth-streets, respectfully solicit donations from the charitably disposed. Any articles that can be turned to use will be thankfully received at the Protestant Episcopal Press, Messrs. Swords, Stanford & Co., or by the superintendent, No. 14 East Building Theological Seminary. Shoes, stockings, calico, thread, needles, &c. &c. would be of great service to them.

October 28. 2m

FAIR.

A Fair, for the benefit of the Sunday school attached to the Mission Church of the Holy Evangelists, is contemplated to be held the week preceding Christmas. Donations in money, or articles suitable for a fair, prepared and sent in by ladies belonging to other congregations, will be very thankfully received. They may be left at either of the following places: Episcopal Press, 28 Ann-street; Swords & Stanford's, 152 Broadway; Mrs. Earl's, 20 Pike-street.

The current expenses of the school (independent of clothing the children) are about $200 a year; and these have heretofore been borne almost entirely by the teachers.

October 23, 1837. 2m

FAIR FOR THE POOR.

The Female Benevolent Society of the Mission Church of the Epiphany, in Stanton-street, will hold a fair for the benefit of the poor, in the basement of said church, on Thursday and Friday, the 21st and 22d of December, from ten, A. M, until nine, P. M.

This appeal to the benevolence of the public is rendered necessary from the large number of the destitute and suffering in their vicinity.—Unless provision is made for their relief, a scene of distress must ensue, to which, in previous winters, there has been no parallel. Donations in money, clothing, materials from which garments can be made, or articles useful and ornamental for the fair, will be most thankfully received. Offerings for this object may be left with Swords, Stanford & Co., 152 Broadway; Robert Gracie, 20 Broad-street; the agent of the Protestant Episcopal Press, 28 Ann-street, or any of the following managers,—Mrs. Lot Jones, 192 Allen-street; Mrs. Wm. T. Pinkney, 188 Henry-street; Miss Sophia Lock, 154 East Broadway; Mrs. Thos. B. Lippitt, 127 Stanton-street; Miss Louisa Townsend, 74 Hester-street; Mrs. Stephen Hyatt, 177 Rivington-street; Mrs. J. C. Summers, 36 First Avenue; Mrs. S. Bodwell, 270 Broome-street; Miss Lee, 324 Bowery; Mrs. James Woodham, 301 Monroe-street; Mrs. E. McNassar, 84 Willet-street.

Nov. 28 3t

ACKNOWLEDGMENTS.

MISSION CHURCH OF THE HOLY EVANGELISTS.

The missionary very thankfully acknowledges the receipt of $5 00 for the poor from John H Swift, per Swords, Stanford & Co. Also, by the Episcopal Press, 5 00, for the use of the poor, from Mrs Ann B Parsons. From L M Hoffman, 25 00. Thomas Otis, Esq, 5 00; for infant school from ditto, 5 00. From Samuel Ward, for the benefit of the poor, 25 00. From J P Stagg & Co, 12 50.—Total receipts, $82 50.

E. B. Kellogg, 401 Hudson-street.

December 12, 1837.

The subscriber has many sick and poor, partially depending upon the relief he may be enabled to give, and yet the above receipts are all he has on hand for the purpose.

NEW YORK BIBLE AND COMMON PRAYER-BOOK SOCIETY.

The Treasurer gratefully acknowledges the receipt of the following contributions from a friend to the society, by the hands of the agent, $25 00; also 5 00 each from H and M, for the disposable fund, through the hands of the agent of the Protestant Episcopal Press—10 00; from J J Coddington, by the hands of the agent, 5 00; from Mrs A B Dash, an annual subscriber, by the hands of the agent, 2 00. From Isaac Carow, Esq, J T Sheaff, Esq, and J L, Esq, by the hands of the agent, each 20 00—60 00. T L Ogden, Esq, Charles Graham, Esq, and J A, by the hands of the agent, each 5 00—15 00. Total, $117 00.

Thomas Browning,
77 Maiden lane.

Where subscriptions and donations will be thankfully received, or at the Depository, No. 28 Ann-street, up stairs, by Thomas C Butler, agent.

Members' Privileges.

Annual subscribers of two dollars are entitled to one Bible and one Prayer-book, or three Prayer-books; and for every additional one dollar and fifty cents to one Bible and one Prayer-book, or three Prayer-books.

Life members of twenty-five dollars in one sum are entitled to one Bible and three Prayer-books, or five Prayer-books annually.

Patrons of one hundred dollars in one sum are entitled to three Bibles and twelve Prayer-books, or twenty-four Prayer-books annually.

With the *further privilege* to such subscribers, as well as to auxiliary societies, of purchasing for gratuitous distribution at a discount of twenty per cent. from the prices adopted by the Board, on application at the Depository, 28 Ann-street, up stairs.

CITY MISSION.

The subscriber, as missionary at large, acknowledges with great pleasure and gratitude the receipt of the following donations for the benefit of the poor.

From an individual, $200 00; from an Episcopalian, 50 00; and from John H Swift, Esq, 5 00 and a box of clothing.

Alexander Fraser, 341 Pearl-street.

December 5, 1837.

Any donations of money or clothing for the use of the poor may be left with the agent of the Protestant Episcopal Press, 28 Ann-street, or at the residence of the missionary, 341 Pearl-street. A. F.

FOREIGN MISSIONS.

Since the acknowledgment of the 21st of November the acting Treasurer has received the following sums.

Monthly offering from ***, $1 00. Remitted by Wm Pollock, Esq, of Rumford, near Fredericksburg, Va, being a contribution from Mrs Pollock, for Greece, 10 00; Africa, 5 00; China, 5 00—20 00. Received per James Swords, Esq, from a member of St. Paul's church, Albany, by the hands of the Rev W I Kip, 2 50. Received monthly collection of Calvary church, Greene county, N Y, 3 00. Received from the Sunday school box, voted by the children of St Mary's church, Manhattanville, to purchase tracts for the children in Greece, 2 38. Remitted by Thomas Robins, Esq, Philadelphia, from the Missionary Society of All Saints' Church, Lower Dublin, and Emmanuel church, Holmesburg, Philadelphia co., per Nathaniel Lewis, Esq, treasurer, for foreign missions, 28 00; premium on specie, 45 cents, 28 45. Received from the Maternal Society of St Michael's church, Bristol, R I, by the hands of the rector, Rev J Bristed, for the cause of female education in Greece, 5 00. Remitted by Rev Edward C McGuire, weekly offerings of St George's church, Fredericksburg, Va, for Africa, 10 00; Greece, 10 00; general purposes, 5 00—25 00. Received by the hands of the secretary and general agent, from Rev Dr Coit, Bridgeport, Ct, 10 00; offerings of Trinity parish, Fairfield, Ct, 11 16; from four ladies of Newtown, Ct, 6 00; from three communicants of Christ church, Trumbull, 11 00; collection in St Clement's church, N Y, 10th Dec, 34 65; from Mrs Belden's class, St Stephen's Sunday school, towards educating Wm. Jackson, at the mission school, Cape Palmas, 1 00—73 81.—Total receipts, $161 14.

Charles J. Aldis, Acting Treasurer,
December 12, 1837. Bank of America.

DOMESTIC MISSIONS.

The Treasurer of the Committee for Domestic Missions, since his report of the 8th instant, has received the following contributions, viz.

By the hands of Frederick H Stimpson, Esq, receiving agent in Boston, Mass, received from the Missionary Association of Trinity Church, in that city, for the church at Bangor, Maine, $50 00. By the same hands, received from the Rev E M P Wells, rector of the school for moral discipline, Boston, for Bishop Chase, 25 00. By the hands of the secretary and general agent, received from the Diocesan Missionary Society of Tennessee, 125 00. By the same hands, received from the Rev John Chilton, of Tennessee, for missions in that state, 25 00. Redemption of pledge in Grace church, N Y, on Sunday morning, the 3d instant, 73 00. Premium on silver collected in said church, 88 cents. By the hands of the Rev John W Brown, received from the Rev. Edward C McGuire, being weekly offerings of St George's church, Fredericksburg, Va, 22 12. By the same hands, received from four ladies of Newtown, Ct, 4 00; and from Trinity parish, Fairfield, Ct, 12 50.—Total receipts, $333 50.

James Swords, Treasurer.

December 13, 1837.

EIGHTH AVENUE SUNDAY SCHOOL.

The subscriber, as Treasurer, gratefully acknowledges the receipt of the following donations towards the erection of a suitable building for a place of public worship, viz.

Cash, 5 00; J. Wright, 1 00; cash, 1 00; S W, 1 00.

R. Spencer, Treas. of Build. Com.

The building is now finished, but *not yet half paid for*. Will not they who are able give us some assistance? "He that hath pity upon the poor lendeth unto the Lord."

Donations may be left at the Protestant Episcopal Press, 28 Ann-street; Messrs. Swords, Stanford & Co., 152 Broadway; or with any of the following persons, members of the Building Committee: John Smith, Thirtieth-street, between Seventh and Eighth Avenues; J. A. Spencer, Theological Seminary, Twentieth-st.; Alonzo R. Cushman, 188 Pearl-street, or Ninth Avenue.

GENERAL PROTESTANT EPISCOPAL SUNDAY SCHOOL UNION.

The subscriber, as Treasurer of the above institution, gratefully acknowledges the receipt of the following sums.

From the special agent, from St James church, Philadelphia, by the hands of the special agent, $68 41; collection in St Martin's church, Marcus Hook, Pa, 4 02; Pledge of Rev J Rodney, of Germantown, 25 00.—Total, 97 43.

John W Mitchell, 28 Ann-street.

December 13, 1837.

GENERAL THEOLOGICAL SEMINARY.

The Treasurer of the General Theological Seminary of the Protestant Episcopal Church in the United States acknowledges the receipt of the following sums, viz.

From the Rev T Mallaby, a collection in St James' church, Goshen, Orange county, $5 00. From the Rev A. Smedes, collected by Mr. Theodore Keese, for the endowment of the professorship of Pastoral Theology and Pulpit Eloquence, 15 00. From Cornelius Oakley, Esq, treasurer, the amount of a collection taken up in St Luke's church, N Y, 68 00.—Total receipts, $88 00.

Edward R. Jones, Treasurer.

December 12, 1837.

NEW YORK PROTESTANT EPISCOPAL TRACT SOCIETY.

The Treasurer gratefully acknowledges the receipt of the following sums.

Dec 1.	From the Protestant Episcopal Bible and Common Prayer-book and Tract Society of the Theological Seminary, by the hands of Mr. Breck,	$13 00
9.	From Rev J F Schroeder, D D,	5 00
	From J J Coddington, Esq, by the hands of the agent,	5 00
11.	Offerings of Trinity church, Fairfield, Ct, by the hands of the Rev J W B[illegible]	3 89
12.	W B, by the hands of the agent,	5 00
	Peter A Jay, Esq, by do,	20 00
	Mrs A B Dash, Mr Samuel Burrell, Miss E Rotten, Rev Washington Van Zandt, new annual subscribers, by the hands of the agent,	4 00
	Collection made in St Paul's church, Sing Sing, by the hands of the rector, Rev C E N Meade,	12 89
		$68 78

Thomas Browning, Treasurer,
77 Maiden lane.

Donations and contributions thankfully received by the treasurer; or at the Depository, 28 Ann-street, up stairs, by Thomas C Butler, agent; where tracts in pamphlet form, and bound in sets, may be obtained by subscribers and auxiliaries, and for gratuitous distribution.

MISSION CHURCH OF THE EPIPHANY.

The subscriber gratefully acknowledges the receipt from Mrs. Benjamin Winthrop, of two dozen valuable garments for the poor.

By Swords, Stanford & Co., for the poor, from John H. Swift, Esq., $5; from a school-boy, $2, by the agent of the Protestant Episcopal Press, from Mrs. Ann B. Parsons. By Swords, Stanford & Co., from an unknown friend, two noble bales of clothing, for the poor; 5 00 for the poor, and 5 00 for the infant school. From "A," 5 00: from Thomas Otis, Esq, 10 00. By the agent of the Protestant Episcopal Press, from Samuel Ward, Esq, 25 00. From J P Stagg & Co, 12 50.

No offerings could be more timely. There now exists a great amount of suffering within the sphere of his labors, for the relief of which, he is constrained to appeal to the charity of the affluent. The cry of want, of destitution, and distress, falls upon his ear in every direction. Will not the friends of the mission remember the poor?

P. S. Donations left at the residence of the subscriber, or to his address, at Swords, Stanford & Co, 152 Broadway, or with the agent of the Protestant Episcopal Press, 28 Ann-street, will be thankfully received.

Lot Jones, 192 Allen-street.

December 13, 1837.

MISSIONARY LIBRARY OF THE GENERAL THEOLOGICAL SEMINARY.

The subscriber takes pleasure in acknowledging the receipt of the following books, the gift of John Pintard, Esq.

Prideaux' Life of Mohammed, 1 vol, 8vo; Sales' Translation of the Koran, 2 vols, royal 8vo.

H. Williams, Librarian.

December 7, 1837.

Extract of a letter from a missionary in the Diocese of New York to the agent of the Protestant Episcopal Tract Society.

Dear Sir,—I send you another order for tracts, which I most sincerely hope you will answer favorably. We have organized ourselves into a tract society and adopted means for the distribution of tracts; but, alas, we have them not. Our limited means prevent our doing much; we have done what we could; but it is not all we shall do for your good and glorious cause. I find the tracts a great and efficient auxiliary in removing prejudice, and thus building up the walls of our Zion. So soon as you can remove prejudice you will make Churchmen: do, therefore, send us tracts; if not all I have ordered, send as many as you can.

The reverend gentleman is informed, all he ordered has been sent to Chatham-square, as directed.

A bundle of tracts directed to the Rev Washington Van Zandt, care of Rev Washington Van Zandt, Lonsdale, R I, care of Rev John West, Newport, were forwarded by steamboat Massachusetts, the 11th instant.

PRESS DEPOSITORY.

NO. 28 ANN STREET.

Letters have been received at the N. Y. Protestant Episcopal Press, during the week ending Dec. 12, from the following persons, viz.

T J Ash & Co—Postmaster, Fort Gratiat—Postmaster, Smyrna—Rev M H Henderson—Postmaster, Schenectady—Rev J B Britton, with remittance—Joseph Gill—The Clerk of the House of Representatives, Pa—Joseph Whetham—L H Young—Rev Jas T Wheat.

Received by the Gen. Prot. Episc. S. S. Union.

Rev Wm. Staunton—Miss A. B. Shaw—A Hyde—Charles Stimpson, jun—R Sill, with remittance—Rev D H Short. with remittance—George W Donohue—Postmaster, Kinney's Four Corners.

PACKAGES FORWARDED

BY THE PROTESTANT EPISCOPAL PRESS AND EPISCOPAL SUNDAY SCHOOL UNION,

From December 7, to December 13, 1837, inclusive.

Belknap & Hamersley, 1 pckge, Hartford, Ct. George Rowland, 1 pckge, Norfolk, Va, schooner Portsmouth. Joseph Gill, 1 pckge, Richmond, Va, sent to Harpers & Brothers.—Joseph Whetham, 1 box, Philadelphia Union Line. Thomas Latimer, 1 pckge, Philadelphia, Union Line for Philadelphia

FOR THE HOLYDAYS.

"The Sacred Album"—London, for the year 1838, 4to., *Arabesque*.

"The Christian Keepsake and Missionary Annual." Edited by the Rev. Wm. Ellis.—London, 8vo., *Turkey morocco*.

"The American Christian Keepsake and Missionary Annual for 1838." Edited by the Rev. John A. Clark, Philadelphia; with a beautiful and striking likeness of the late venerable Bishop White.

"The Young Lady's Friend." By a Lady. 12mo., *extra binding*. A most interesting and suitable work for an annual present.

"Friendship's Offering and Winter's Wreath." A Christmas and New Year's Present for 1838.—London, 18mo., *Arabesque*.

"Stebbins' Presentation Bible."—London. With notes. A splendid article. In a variety of sizes and bindings. Published expressly for *presents*.

A most splendid and complete assortment of Bibles and Prayer-books, in various and extra bindings.

Also, an excellent assortment of presents suitable for children, embracing Toy Books, Picturesque Alphabets; Cards, illustrative of History, Philosophy, Geography, and Panoramic Views, &c. &c.

The above and many other suitable books will be furnished at the Protestant Episcopal Press, and Sunday School Union, 28 Ann street, New York. Orders from our friends generally are respectfully solicited. dec9 tf

The Rev. MOSES MARCUS, B. D., with the advice of some of the city clergy, announces his intention to conduct a private class, for the purpose of giving instruction in Hebrew to such persons as may be desirous to acquire a knowledge of the sacred language.

References are permitted to be made to the Rev. Wm. Berrian, D. D.; the Rev. Manton Eastburn, D. D.; the Rev. Francis L. Hawks, D. D.; and the Rev. Samuel Seabury, D. D.

Terms of instruction, and further information, may be obtained by addressing Mr. Marcus, either at the Episcopal Press, 28 Ann street, or at Messrs. Swords, Stanford & Co.

GENERAL PROTESTANT EPISCOPAL SUNDAY SCHOOL UNION.

DEPOSITORY NO. 28 ANN STREET,
Two doors below Nassau street,

Under the superintendence of

John W. Mitchell, *Ch'n.*,
Charles J. Aldis,
W. R. Wadsworth,
John E. Earle,
Wm. M. Benjamin,
David Gardiner,
Theron Wilber,
Wm. H. Vermilye,
} *Committee of Publications and Sales.*

All communications relating to the business of the Union to be directed distinctly to Louis Sherman, Business Agent No. 28 Ann street.

Contributions to the funds of the Union to be directed to John W. Mitchell, Treasurer, No. 28 Ann street.

The following books are always to be had at the depository:

INSTRUCTION AND LIBRARY BOOKS.

REQUISITES.

Sunday School Register—Minute Book—General Class Book—Teacher's Roll Book—Smaller Class Book, std. covers—Improved Class Book, do.—Alphabet and Reading Cards—Lord's Prayer, on cards—The Creed—Ten Commandments, First Table, on cards—Second Table do.—Paraphrases on the Collects.

INSTRUCTION BOOKS.

System of Instruction—Protestant Episcopal Sunday School Book, No. 1—Do. No. 2—Do. No. 3—Questions on do. from No. 1 to 4—First Truths—Catechism No. 1; Do. No. 2—Do. No. 3—Lloyd's do.—Manual of Short Prayers—Catechism No. 4, (by Cuming)—Church Catechism—Church Primer—Sunday School Office of Devotion—Sunday School Psalms and Hymns—Companion to the Book of Common Prayer—Questions on the Collects—Harmony of the Creeds—Scripture Instruction Duty to God—Collects from the Prayer Book—Epistles and Gospels from the same—Bible Companion, 2 vols., Catechism on the Collects, half bound—Questions on the Gospel of St. Matthew—Questions on the Epistles and Gospels, part 1—Do. part 2 Questions on the Book of Common Prayer.

THE PROTESTANT EPISCOPAL SUNDAY SCHOOL LIBRARY.

Published by the Union, bound in uniform style, and consisting of the 18*mo.* works, making 56 volumes, numbered consecutively, *at 20 cents per volume, or* $11 20 *per set.* Also,

THE JUVENILE LIBRARY,

Consisting of the 32mo. works published by the Union, making 5 volumes, at one dollar per set. As well as a large assortment of approved works, selected expressly for Sunday-school reading; and a full supply of stationery for clergymen, students, and Sunday-schools.

VALUABLE THEOLOGICAL WORKS.

Patrick, Lowth, Whitby, and Lowman, on the Bible. A critical commentary and paraphrase on the Old and New Testaments and Apocrypha, by Patrick, Lowth Arnald, Whitby, and Lowman, a new edition, in 6 vols royal 4to. London.

Also, a complete assortment of the writings of *Rev. John A. Clarke*, each work may be had by itself—or complete sets can be furnished.

Bishop Hopkins on the Ancient and Modern Church of Rome. The Church of Rome in her primitive purity, compared with the Church of Rome at the present day; being a candid examination of her claims to Universal Dominion; addressed in the spirit of Christian kindness to the Roman Hierarchy; by John Henry Hopkins, D. D., Bishop of Vermont.

This work is just issued, and will be found most valuable to the student in enabling him to trace the gradual progress of corruption in the "Universal Roman Church."

The press (28 Ann street) have always on hand a full assortment of the standard works of the Church, which are furnished to clergymen and students on the most liberal terms. All important publications relative to the Church received as soon as issued. August 12.

MISS JUNE'S BOARDING-SCHOOL FOR YOUNG LADIES,

WHITEPLAINS, WESTCHESTER COUNTY, N. Y.

Terms.—Board, including washing, fuel, lights, and tuition in English branches, $120 per annum, payable quarterly in advance.

Music, (extra,) per quarter,	$12
Drawing and Painting,	5
Chinese and Poonah Painting, per course of lessons,	6
French,	5

Each pupil furnishes her bed, bedding, and towels.

The year is divided into two terms, commencing on the first Monday of May and November.

References.—Rev. R. W. Harris, Minott Mitchell, Esq. J. W. Tompkins, Esq., Whiteplains; Rev. Samuel L. Nichols, Bedford; Rev. Alexander Crosby, Yonkers; Drs. Baldwin and Miner, East Broadway, Mr. David Lyon, 115 Madison street, Mr. Truman Smith, 8 Cedar st., New York. o7 6m

THE CHURCHMAN'S ALMANAC FOR 1838,

The third edition of the above is this day published. It contains within the compass of 36 closely printed pages, besides the usual calendar and celestial phenomena, various items of useful information, and condensed views and statistics of the present state of the Church and her institutions, together with *an alphabetical list of all the clergy of the Protestant Episcopal Church in the United States.*

It is furnished with much additional intelligence, peculiarly interesting to Churchmen.

Price, six and a quarter cents the single copy: considerable reduction by the quantity.

Orders are respectfully solicited, especially from the clergy, Sunday schools, and parishes. The Almanac has in some instances, exerted a most happy influence in behalf of the Church, and may be very usefully circulated as a tract. Address

Louis Sherman, Agent,
28 Ann street, N. Y.

TO YOUNG PHYSICIANS.

A resident physician is wanted in a literary institution in the neighborhood of New York. A respectable young man of some experience, who has had the advantages of a thorough medical education, and who would also be capable of filling a professorship in chemistry, a year or two hence, would find it a desirable situation.—At present the salary would be small, but might be considerably increased by his taking part in the English instruction of the institution, until he entered upon the professorship, when the compensation would yield a comfortable support. The place is recommended to the notice of physicians of Christian principles, who feel an interest in the welfare of the young, and who would make physical education their particular study. A line addressed to the editor of the Churchman will be attended to.

November 15, 1837. tf.

MAKE VENTURES FOR CHRIST'S SAKE.

AN OXFORD TRACT.

Price 6¼ *cents. Three for* 12½ *cents.*

For sale at the Protestant Episcopal Press, 28 Ann-street; by Swords, Stanford & Co., 152 Broadway; and by Doolittle & Vermilye, 262 Greenwich-street.

EPISCOPAL TRACTS.

The public are informed that the Press have now on hand a complete assortment of Tracts, which they will furnish in large or small quantities, on the most liberal terms.

All orders for tracts should be addressed to the office of the Protestant Episcopal Press, 28 Ann st. s30

ANNUALS FOR 1838.

The *Christian Keepsake* and *Missionary Annual for* 1838, edited by the Rev. John A. Clark, of Philadelphia. Also, the *Token and Atlantic Souvener for the year* 1838. Embellished with ten beautiful engravings. Just published and for sale at the General Protestant Episcopal Sunday School Union, 28 Ann street, New York. dec4 tf

ANNUALS FOR 1838.

The *Christian Keepsake and Missionary Annual for* 1838, edited by the Rev. John A. Clark, of Philadelphia. Also, the *Token and Atlantic Souvenier for the year* 1838. Embellished with ten beautiful engravings. Just published and for sale at the General Protestant Episcopal Sunday School Union, 28 Ann-street, New York. tf Oct. 24.

TYNDALE.

The New Testament of our Lord and Saviour Jesus Christ; by Wm. Tyndale, the martyr. The original edition, 1526, being the first vernacular translation from the Greek; with a Memoir of his Life and Writings, by J. P. Dabney. American edition, just published, and for sale at the New York Protestant Episcopal Press, 28 Ann street. s23tf

TO LET

The third story of the "Church Buildings," 28 Ann street. Possession given immediately. For terms, apply to Louis Sherman, Agent of General Protestant Episcopal Sunday School Union.

CUDWORTH'S INTELLECTUAL SYSTEM OF THE UNIVERSE, &c. &c.

The first volume, royal 8vo, just published and for sale, at the New York Protestant Episcopal Press, 28 Ann street.

CHRISTOLOGY

Of the Old Testament, and a Commentary on the Predictions of the Messiah by the Prophets; by E. W. Hengstenberg, Doctor of Philosophy and Theology, and Professor of the latter in the University of Berlin: translated from the German, by R. Keith, D. D., Professor in the Protestant Episcopal Theological Seminary of Virginia, just published, and for sale here. s30tf

INSTRUCTIONS ON THE PIANO FORTE.

A young lady who can give the most unexceptionable references as to character and professional abilities, would receive a few young ladies in her present class of pupils on the Piano Forte. For further particulars inquire of Louis Sherman, Agent, 28 Ann street, New York. s30tf

SPLENDID ENGLISH BIBLES

Of every variety of style, just received and for sale by the Protestant Episcopal Press, 28 Ann street.

FOR SALE,

A fine-toned Organ, suitable for a small church. Apply to Mr. Louis Sherman, office of the Episcopal Press.

POETRY.

For the Churchman.

THE YEAR OF THE CHURCH.

As rolling through her starry path
The Church has closed her year,
Full oft each true follower hath
Seen heavenly things appear.

And now in light she hath begun
Again her glorious course,
Revolving round the eternal Sun,
Of joy and life the source.

Oft passing o'er upon her way
The paths her first saints trod,
Musing 'neath the moonlight ray,
That they reflect of God.

And to her children she will show
The lowly manger bed,
And point the star, whose timely glow
The eastern Gentiles led.

Then seek the fearful wilderness,
The tempted Lord to see,
Who, that his brethren he might bless,
Like them vouchsafed to be.

And "weeping, fasting, praying," lead
Them o'er its barren waste,
Still teaching them for strength to plead
And of contrition taste.

Then in thy shade, Gethsemane,
With awful rev'rence show
Christ in his hour of agony,
Drinking our cup of wo.

And as a lamb to slaughter led,
Behold him, bleeding, bound,
Sent, with unprotected head,
To various rulers round.

With insults and with stripes prepared,
Each meet him on his way;
For vengeance hath his right arm bared
To persecute and slay.

But 't is for us that they prevail,
Who for his slaughter cry;
It is for us, while friends bewail,
He goeth forth to die.

Oh, follow Him with falt'ring feet,
And with averted face,
While some their breasts with terror beat,
Do ye his cross embrace.

Who is this with bleeding brow
Issuing from the grave?
I, that in righteousness am now
Mighty and true to save.

And now my glory I will take,
And gifts to men will give,
That when the final morn shall break,
They may for ever live.

Then join, with high and holy glee,
The song that angel pours,
Be ye lift up, ye gates, and ye,
Ye everlasting doors.

Lift up your heads, your bolts be riven,
Let the King of glory through:
Along the starry verge of heaven,
Thus the high anthem flew.

Who, who is the King of glory?
Responds the angelic train,
He, who with his raiment gory
Sin, death, and hell hath slain.

Then lift your heads, ye golden gates,
Ye portals, open wide,
For, lo! the King of glory waits,
On in his strength to ride.

Who is the Conqu'ror on his way?
Repeat the radiant story,
He who heaven and earth doth sway,'
He is the King of glory.

The Lord God hath gone up on high,
Gone with a trumpet's sound:
Sing praises, earth; sing praises sky;
Let praise from all resound.

Break forth, O earth, with song of love,
For lo! with tongue of fire,
He comes, the promised holy Dove,
Thy children to inspire.

With meekness list th' engrafted word
And seek his guidance bless'd:
Oh, bright the holy fire is stirred
Where his soft wing doth rest.

Then Father, Son, and Holy Ghost,
The Infinite, adore,
With heaven's bright seraphic host,
His boundless love explore.

The Church doth teach a precious lore,
And cheerful aid doth give,
And bless'd are they who search her store,
And by her counsels live.

Oh, may we in her marshall'd train
Follow with well-shod feet,
Ready to hear the trumpet strain
Proclaim the march complete.

C. C. L.

MISCELLANEOUS.

From late London Tracts.

THE UNFRUITFUL FIG-TREE.

"A certain man had a fig-tree planted in his vineyard, and he came and sought fruit thereon, and found none. Then said he to the dresser of his vineyard, behold these three years come I seeking fruit on this fig-tree, and find none: cut it down, why cumbereth it the ground? And he, answering, said unto him, Lord, let it alone this year also, till I shall dig about it and dung it, and if it bear fruit—well: and if not, then, after that, thou shalt cut it down."

The man who had the fig-tree is Almighty God. The vineyard in which this tree was planted is the Church,—where the pure word of God is preached; where every man may learn "what he must do to be saved" from his sins, and "how he ought to walk and to please God;" where it is provided that he may unite in prayer with his brethren every sabbath-day, and "ask and receive, that his joy may be full;" and where also his soul may be strengthened and refreshed, from time to time, by the "body and blood of Christ, which are verily and indeed taken and received by the faithful in the Lord's supper."

The fig-tree itself represents some careless unthankful person, who is throwing all these great advantages away. Perhaps he may sometimes attend public worship—but his mind being wholly taken up with worldly matters, he "makes light" of the Gospel; is under no serious concern for the saving of his soul; and, in his practice, is one of those "fools who make a mock at sin."

The owner of the vineyard came and sought fruit on this fig-tree. This represents God's reasonable expectations, that they who have the light should use it. "For unto whomsoever much is given, of him shall much be required; and to whom men have committed much, of him they will ask the more." The fig-tree stood not by the highway side, but was placed with great care in a rich soil, and within a safe enclosure. In the same manner the sinner under the Gospel may well say, in comparing himself with others, "the lot is fallen unto me in a fair ground." And he should hold himself bound to render God his own with usury. But all are not sensible of their obligations as they ought to be.

When the Lord of the vineyard looked for fruit upon the fig-tree, he found none. Observe, absolutely none. Not so much as a little. For though such persons as the fig-tree stands for, most commonly think of themselves that they are good, and that they do many good things, yet the truth is, that they are ungodly altogether. Though they do some things which God has commanded, and worse it would be if they did them not—yet they do nothing because God commands it. He is not in their thoughts by choice—they live without any serious desire to please him; and very often when, without having the love of God in them, they have done some right actions from motives merely worldly, they are proud of them, and unduly trust in in them; and therefore those actions bear no value in the sight of God.

God, however, in his great mercy, waits awhile to see whether sinners will mend; and does not proceed to severe rebukes immediately. The owner of the fig-tree, though he observed its unfruitfulness all along, did not complain of it at first. But at length he said to the dresser of his vineyard, "Lo! these three years come I seeking fruit on this fig-tree, and find none: cut it down; why cumbereth it the ground?" An unfruitful tree is of no use. It seems a discredit to the husbandman to let it stand. It only takes up room which might be better filled, therefore, why not cut it down at once? And why not cut down an unfruitful sinner at once? It seems not at all for God's glory that such an one should be spared. He is of no use. "He turns away his ear from hearing the law." He "does despite to the Spirit of Grace" in the Gospel. He "hateth knowledge, and doth not choose the fear of the Lord." He will not "enter into the kingdom of God himself, and many, perhaps, who would enter in, he hinders." Why should not death seize him instantly, and carry him away to his own place, where at least he might glorify God's justice, by suffering what his sins have so justly merited? Thus God not seldom seems to speak when his providence stretches the sinner unexpectedly on a bed of sickness, or some accident has overtaken him, of which the issue hangs in doubt.

But, "Behold the Lamb of God, which taketh away the sin of the world!"—See what a friend with the Almighty ungrateful sinners have. "Lord," replies the dresser of the vineyard, "let it alone this year also, till I shall dig about it and dung it: and if it shall bear fruit, well." The dresser of the vineyard is the Lord Jesus Christ. And, like that compassionate shepherd, who goes out after his lost sheep into the wilderness, he thinks of ungodly men, and pleads for them when they think not of him at all. Possibly more forbearance may be extended to the sinner with good effect. He has wasted much time very wilfully—but let him have a little more. Raise him up from his bed of sickness—deliver him from going down into the pit. He has abused his advantages very basely; let them, nevertheless, be restored to him, and increased; let him have more good instruction, more calls and warnings. Such kindness—with the Bible, and the teacher at hand to help him to the right interpreting of it—such kindness is well fitted to convince him of the great goodness of God, whom he regards so little, and of his own folly in keeping at such a distance from him. And it may be that he will consider, and repent, and "bring forth fruits meet for repentance," and become, through divine grace, a new man, and a good man, and learn, at last, the fear of the Lord, and the value of his own soul, and of his Saviour. And if so,—well. In that case, he may be spared for ever. It will be to the glory of God's mercy; holy angels in heaven will rejoice at it: it will be for the honor of him whom the Father delighteth to honor, as well as for the unspeakable good of the sinner himself, who "having escaped the corruption which is in the world, through lust, shall henceforth be made a partaker of the divine nature;" and, in the end, an inheritor of the kingdom of heaven.

But mark what follows. If the fig-tree, spared so long, cared for so anxiously, labored for so undeservedly, shall not bear fruit in consequence—"Then (says the dresser of the vineyard) after that thou shalt cut it down."—Observe, it is the vine-dresser, not the owner, who says this. Christ will stand between sinners and the curse of the law for a time; he has "given his back to the smiters;" and his body to the cross, that he may do so; but he will not do so for ever. If they will not turn, even he "hath bent his bow, and made it ready." In that case, even the "one Mediator between God and man," will become man's adversary; and "those mine enemies," he will say, "who would not that I should reign over them, bring them hither, and slay them before me!" It is written, "When my father and my mother forsake me, then the Lord will take me up;" but if we thrust away the Lord from us, so that he forsaketh us, and, worse than that, setteth himself against us, who may take us up then? Who may deliver us? Must not God's patience be accounted for?—And shall not the abusers of it find, at last, that it would have been better for them had they never been so borne with and waited for at all?

Now if any person shall read this, who at this day resembles the fig-tree when it stood in the vineyard without fruit, let him see his danger, and seek the one way by which he may escape.

How is it that thou art spared? Not because God takes no notice; "his eyelids try the children of men." Not because God is not angry with thee: "God is angry with the wicked every day." Thou art spared because Christ pleads. But he pleads not that thou mayest have more time to sin, but that thou mayest have more time to turn. Then, "turn thee, turn thee, from thine evil way; for why wilt thou die?"—This is the only use which thou canst make of the respite granted, either to God's glory, or for thine own advantage.

However, thou wilt turn, thou sayest. But, let me ask thee, when? If now, this instant thou wilt fall down upon thy knees, and ask God to turn thee; to-day, if thou wilt hear his voice—this is what becomes thee, and thou shalt have help enough. But no—so great a work may not be set about so hastily; thou wilt begin to-morrow, or some short time hence. Now let things be stated fairly. A resolution to turn to-morrow comes just to this, and to no more—I will run all hazards, tempt God, and sin to-day, with my eyes wide open. This is all that is settled in thy resolution: for how knowest thou what shall be on the morrow? For what is thy life? Or what command hast thou, even should to-morrow come, over the treasury of God's free grace? Read the history of Felix. "When Paul reasoned of righteousness, temperance, and judgment to come, Felix trembled." So Felix had discovered that he had need to turn. Instead of doing so, however, "Go thy way," he says, "for this time; when I have a convenient season, I will call for thee." Fool that he was! he let the convenient season slip, and such another never came. His conscience was impressed no more: his "heart was hardened by the deceitfulness of sin." Now thou art about to do the very same thing. How knowest thou that the very same consequences shall not follow? Why should the fear of hell, or the hope of heaven, or the sense of God's goodness—all of which thou despiseth to-day—have more weight to-morrow? Thy heart will be harder to-morrow for this very contempt of God's warning voice, which thou art going to be guilty of to-day; and thou wilt put things off just as thou dost now, only with less fear and remorse of conscience. And how much longer is thy God to wait for thee? Hear St. Peter: "Beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day: the Lord is not slack concerning his promise, as some men count slackness; but is long-suffering to us-ward, not willing that any should perish, but that all should come to repentance. But the day of the Lord will come as a thief in the night. Wherefore, beloved, be diligent, that ye may be found in him, without spot and blameless: and account that the long-suffering of our Lord is salvation."

Let me end by putting a prayer into thy mouth, which may God graft inwardly in thine heart. It is in the fifty-first Psalm. Take thy Bible, and read, and mark the whole. "Have mercy upon me, O God, according to thy loving kindness; according to the multitude of thy tender mercies, blot out my transgressions.—Wash me thoroughly from mine iniquity, and cleanse me from my sin. Create in me a clean heart, O God, and renew a right spirit within me. O Lord, open thou my lips, and my mouth shall show forth thy praise."

From the Charleston Gospel Messenger.

A BRIEF ACCOUNT OF THE SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.

Abridged from the general account published in London, 1816.

Its date. It was instituted in 1699, and chartered 1701. *Its object* is declared in its title.—*Its resources* are subscribing members, (of which there is a list, under every letter in the alphabet, except Z, covering one hundred and ninety-six octavo pages,) each paying annually 1*l.* 1*s.*, and donations, of which there is a list covering twenty-five pages, the highest being 500*l.*, and the lowest 10*l.*, and legacies, the highest being as follows: 75,531*l.*, 9966*l.*, two of 4000*l.*, and several of 1000*l.*, &c. *Its operations* embrace schools, missions, distribution of the Bible, Book of Common Prayer, and other religious books and tracts; also, translations, lending libraries, and relief of temporal necessities.

1. *Schools.* In 1711 they had given Christian instruction to nearly 5000 children, most of them being also clothed, and many boarded and apprenticed. In 1741 upwards of 1600 schools had been established under their auspices (besides others in Scotland and Ireland) in England and Wales only, in which about 40,000 children were regularly receiving Christian education. In 1784, when Sunday schools were instituted, this society undertook to supply them, and has done so since, with Bibles, Books of Common Prayer, and treatises devotional and practical.

In 1811 the National Society for the Education of the Poor was instituted, and it was resolved that no books of religious instruction should be admitted into their schools, but such as are now, or shall hereafter be on the catalogue of the Society for Promoting Christian Knowledge. In 1710 this society suggested the school at Malabar, and in 1752, schools in the Scilly Islands. In several places in the East Indies charity schools were established, or encouraged, and for some of them large contributions made by this society. It also printed and dispersed many editions of "The Methods used in Erecting, and Rules for Charity Schools."—In 1816 there were under its auspices, in the metropolis of Great Britain, 121 schools, having 4958 boys and girls, and in these schools there had been 58,863 children. The example of the society in respect to the Christian education of the young was gratefully acknowledged, not only in the British dominions, but in Holland, Switzerland, Germany, Russia, Prussia, and many other countries of both continents, in most of which societies were speedily instituted, after this model. The whole number indebted for Christian education to this society, directly or indirectly, must be some millions.

2. *Missions.* They have been planted and conducted in the Scilly Islands; in Georgia, U. S. A., at Ebenezer; in Asia, at Tranquebar, Madras, Cudalore, Tritchinopally, Tanjore, Vepery; and in Africa, near Sierra Leone. The Rev. Mr. Gericke, who has been styled "the apostolical," and the still more celebrated Rev. Father Swartz, were its missionaries.

The missionary department having principally engaged the attention of the Society for the Propagation of the Gospel in Foreign Parts, the Christian Knowledge Society has chiefly been concerned with the other departments of religious benevolence.

3. *Distribution of the Bible, Prayer-book, and other religious works.* The number of these circulated is said to be "almost incredible." Of Welsh Bibles, in 1718, 7000 copies; and from 1748 to 1799, 60,000 copies. The Bibles were of four sizes, in fifteen languages, viz., English, Welsh, Irish, Manks, Gælic, Portuguese. French, Danish, German, Swedish, Finnish, Dutch, Arabic, Tamulian, and Bengalee. The Books of Common Prayer were in ten languages. Other volumes and tracts are various and numerous—the list covering fourteen pages, octavo—among them, six against enthusiasm, one entitled "Sykes' Dialogue concerning the Christian's Liberty of Choosing his Teacher," and another, "Dialogue (by the same author) concerning those who are Called Gospel Preachers," &c.

In 1720 the society had printed, at the cost of nearly 3000*l.*, 10,000 Testaments, 6000 Psalters, and 5000 Catechetical Instructions, in the Arabic language, for use in Palestine, Syria, Mesopotamia, Arabia, Egypt, Persia, India, and Africa. In 1701 and 1722 large distributions of the Bible, and other of its books were made in the army and navy, and in 1710, 1725, and 1731, in hospitals, prisons, workhouses, and alms-houses.

4. *Translations.* In 1710 this society issued a proposal inviting benefactions for an impression of the New Testament in Portuguese. In 1712 it sent a printer, types, printing press, &c., to the East Indies. In 1734 a translation of the whole Bible into the Warugian or Telinga dialect was made by its missionary Schultze.—From time to time it has contributed to the translating of the Scriptures into the Tennulian, Bengalee, and other eastern languages. In 1809 it was a liberal contributor to the Arabic Bible, begun by the late Rev. Professor Carlyle, which is now finished.

5. *Lending Libraries.* In 1709 it established four, in as many dioceses of Wales, and soon after two at Calcutta and Fort St. George, in the West Indies.

6. *Relief of temporal necessities.* In 1732 it sent large sums to the persecuted Protestants in Germany, (the Saltzburghers,) and four transports of colonists to Georgia, in America, went out at its expense.

The committees (diocesan and district) of the society are in almost all parts of the kingdom of Great Britain—the list of these places is on seven octavo pages. In many districts, almost every Church of England clergyman is a member of this society.

The rules provide, that a bishop, if present, shall preside; that bishops can become members without being balloted for; and that no person (bishops and royal family excepted) can be a member unless certified to be well affected to the Church of England, and of a religious life, and no one an officer who is not a member of said Church; and that no committee can be formed in any diocese without the sanction of the bishop. Prayers have been set forth, to be used when the society begins to do business, and also when it is ended.

To the above specification of good works the present writer has been led by the following remarks in the twenty-third page of "Biblical Repository" for January, 1837, (a work published contemporaneously at New York, Boston, and Cincinnati, and which is understood to have some reputation,) of the Society for Promoting Christian Knowledge instituted in 1788, [an error, for its date is 1699,] very little energy characterized the labors of this society till the rise of the British and Foreign Bible Society The former society were at one time issuing the Bible in two languages, while the latter were publishing it in more than one hundred and fifty. Now, the friends of the Christian Knowledge Society are obliged to the learned author for considering that it has *now* some energy, and will be still more if his questioning its energy in old times should lead them, as it has the subscriber, to a review of the society's history.—The Bible Society takes date about 1804: let the reader, from the dates in the present paper, determine whether the Christian Knowledge Society had "little energy" prior to 1804.—Again, our author alludes to the society issuing the Bible in only two languages: whereas the fact is, that it issued them in the fifteen languages we have named above. We should be loth to charge a learned editor with want of information, and still more loth to impute to him a blinding prejudice, (wilful perversion is of course out of question,) we must suppose, therefore, that writing "currente calamo" his recollection failed him.

From the Church of England Quarterly Review.

THE CHURCH OF ENGLAND IN 1837.

We hear much about the present crisis of the Church: we are warned of the black tempest which overhangs her, and the inevitable ruin which threatens her: and several such like ominous dangers which whistle in the wind, voicing a hollow and responsive cadence to the wishes of the wicked. But we are bold to affirm that there never was a time when her prospects from without wore a brighter aspect. Her members have nobly bestirred themselves, and, in the calm consciousness of strength, have (we must needs own at the eleventh hour) thrown off the lethargy in which, trusting to the dignity and righteousness of their cause, they had suffered themselves to be enwrapped; but at length have they awoke from their slumber, like a giant, in his strength.

Meetings have been held in almost every town in Britain where were advocated those principles of Church and king maintained and iterated, centuries since, by our forefathers, in whose spirit, and whereby the English flag hath woven triumphant in every age, from the days of John Gaunt to those of Drake, Blake, Rooke, and Hawke,—in every quarter of the globe, whether the heights of Abraham, the plains of Minden, the sands of Alexandria, or the walls of Seringapatam; those principles which have insured to our country that taste for freedom which forbids her children ever being slaves, and by which alone we may expect God's blessing to rest on our endeavors, and prosperity, the issue of his will, to settle on our institutions. Churches have been built in almost every county in England during the last twelvemonth.—Noble benefactors have stepped forward and endowed them; and the blessings of Christianity have been thereby extended to a vastly increasing population, who otherwise might have remained the children of wrath to the end of their lives. In Lancashire alone no less than eighty new churches have very lately been erected, and in Yorkshire fifty new churches have been built; in Staffordshire twenty-eight, and in Cheshire above twenty: and most of these sacred erections have been endowed chiefly by voluntary contributions. Look these things like the Church in ruins? Moreover, parsonage houses have been raised to secure the residence of the clergy; schools have been founded and established, and teachers appointed to impart that knowledge which is the beginning of wisdom, the only wisdom which will ever conduce to the prosperity of an empire; which will make a people happy, which is better than being prosperous; which will make them daring and heroic, by not disburthening them of a higher fear; which will make them invincible for a brief while in this world, and blessed through all eternity in the next. We have turned upon the enemy his own weapons, and it will go hard if we do not better the instruction. Publications have been issued from the press as fast as steam could send them, in defence of the doctrines which we hold so dear, and of the discipline, to which we willingly submit, being according to that word which cannot err, and on which our whole establishment is founded.—Associations have been formed for the purpose of upholding the constitution of this country, and strengthening the mainspring by which alone society is regulated. There have of late been repeated instances of dissenting ministers applying for Episcopal ordination. This is a circumstance grateful to dwell upon, and which needs no other comment than a simple reference to the fact of several places of worship, formerly belonging to dissenters, having been purchased, and fitted up as chapels of ease and churches for the use of our catholic establishment. There are other signs of the times which can be pointed out, no less significant. Prudent men, from being neutral and indolent, have turned zealous even, owing to their prudence. They were unwilling to be taken at disadvantage, so have gone out and met the enemy in the gate; they have proved before God and man that they were members of the Church of Christ; that they held their sovereign in honor, and were loyal even out of love of liberty—out of regard for those matchless institutions of their country which were no chance matter, or the product of a single generation, but, like her native oaks, the sure and gradual growth of centuries, deep-rooted in the rock of custom, flourishing in perennial vigor, and sound to the very core, because fanned by those genial airs from heaven—freedom and religion.

These are the institutions which our countrymen, from John O'Groat to the Land's End, are gathering to uphold and preserve from desecration. Look these things like the Church in ruins? But more than this. Many who, but a short time since, vociferated among the loudest of the sons of darkness and disaffection—who, knowing not what they did, sought the downfall of the establishment, have halted in mid career; yea, they have seen their error, have turned back into the highway of heaven, have repented, have repudiated their designs, abandoned their machinations, and, like St. Paul of old, have avouched themselves staunch supporters of that Church which erst they persecuted, and zealous believers in the worth of those holy principles which they were wont, out of their ignorance, to despise. Look these things like the Church in ruins? Facts will speak; and these are facts which carry their own moral emphasis, and which none dare gainsay.—*The Church.*

Religion is the best armor in the world, but the worst cloak.

From Bishop Hobart's Clergyman's Companion.

Philosophical essays, and empty lessons of morality without faith, will be of small force as preservatives against the contagion of vice and the machinations of the devil. But the Gospel, if delivered in its native truth and purity, will appear to be what it hath always been, "the power of God unto salvation;" and if the people hear it in the Church, they will have no plausible pretence for wandering in search of it to other places.—*Rev. Wm. Jones, of Nayland.*

It is not by the merit of our faith more than by the merit of our works that we are justified: there is, indeed, no hope for any merit of our own, but through the efficacy of our Lord's atonement. For that we are justified by faith is not on account of any merit in our faith; but because faith is the first principle of that communion between the believer's soul and the Divine Spirit, on which the whole of our spiritual life depends. These doctrines are delivered with admirable perspicuity and precision in the homilies of our Church upon these subjects:—the "misery of all mankind," "the salvation of mankind by Christ," "the true, lively, and Christian faith," and "good works annexed to faith." These discourses I would earnestly recommend to your future study, as an unexceptionable summary of doctrine upon these important points, and an excellent model of composition for popular instruction. I am much mistaken if a proper diligence on our own parts to inculcate these doctrines, which are, indeed, the very basis of the Christian system, which the philosophers of the present times explain away, and the illiterate enthusiast, by the meanness of his style, and the absurdity of his illustrations, too often burlesques; I am mistaken if a proper diligence on our part to inculcate these doctrines would not soon supersede the necessity of all controversy.

You are to lay open the wonderful scheme of man's redemption. You are to lay it open in its intirety; you are to set it forth faithfully and exactly, as it is exhibited in the holy Scriptures; and upon the authority of the Scriptures, in their plain, natural, and unsophisticated meaning, in the offices, the thirty-nine articles, and the homilies of the Church of England. This doctrine will always find its way to the hearts of those that shall be saved, and bear down all opposition, internal or external, of the carnal man. But if, instead of thus preaching Christ, you are content to preach only Socrates, or Seneca; if, instead of the everlasting Gospel of the living God, you preach some extract only of your own, accommodated by a bold retrenchment of mysteries, to the blindness and the pride of human reason—depend upon it, animated enthusiasm will be an overmatch for dry frigid ethics: superstition will be an overmatch for all such mutilated gospels; and crafty atheism, taking advantage of the extravagance of the first, the insipidity of the second, the enormities of the third, and the rash concessions of half believers, will make an easy conquest of them all.

Bishop Horsley.

It is not sufficient for a minister of the Gospel to amuse his hearers with ingenious moral essays upon the dignity of human nature, the beauty of virtue, and the deformity and inconvenience of vice. This will be a feeble and ineffectual effort—will be a sounding brass or a tinkling cymbal. He must lay before his people, with plainness and with force, the great fundamental doctrines of the Gospel. He must show them to themselves. He must tell them plainly and honestly what they are, and what they ought to be. He must convince them that they are frail, corrupt, and fallen creatures; that man, since he came out of the hands of his Creator, has contracted a radical taint, which has miserably vitiated his moral frame: that the remedy, the only remedy, for this great, this inveterate disease of the soul is to be found in the Gospel; in the application of the means there pointed out for the recovery of what we have lost—in the renovation of the heart and life by its doctrines—in the illumination of the understanding, in the sanctification of the soul, in the aid given to the infirmities of our nature by the heavenly influences of the Holy Spirit; and above all, in the sacrifice made for all mankind upon the cross by our Redeemer, and in humble reliance on that sacrifice for pardon and acceptance.—*Bishop Porteous.*

INTELLECTUAL LIBERTY.

To investigate truth, to collect facts, to determine their authenticity and relative importance to the object of inquiry, to weigh evidence, to compare arguments, to examine the successive steps in a chain of reasoning, to distinguish that which is real from that which is only in appearance, to deduce a general conclusion from particular instances, and finally to apprehend and embrace an ultimate truth—all this is the prerogative of the intellect; it is the work of the spiritual, thinking part of man's nature; and if you would help him on this pursuit—if you would bring him back from error to the straight and narrow way of truth, you must apply yourself to his mind—to that part of his nature which thinks and apprehends; you must employ, not your arm, but your intellect; and you must approach him, not with a blow, but with a thought.—If you would prevail with him to embrace a proposition which you have presented to his understanding, and enabled him to comprehend, you must give him a sufficient reason; you must adduce the requisite evidence; you must remove his prejudices, conciliate his feelings, so as to induce him to contemplate the evidence long enough, and favorably enough to feel its full force. Before he can receive a proposition he must understand it, and he must examine the reasoning by which it is supported. From the very constitution of his nature, he cannot believe except upon evidence which either is or appears to be sufficient. You cannot command him to believe, you cannot force him to believe. You may agitate and intimidate his mind by violence, you may render him incapable of thinking at all, but to believe without previous inquiry is not in his power—to believe the truth without something like honest and unprejudiced inquiry, is equally impossible; and this is a disposition, this is a mental effort that must be induced by the exhibition of motive, by the presentation of argument, by an appeal to the mind, and not by the use of the scourge or the rack. His unbelief may be culpable; because corrupt feelings may prevent him from giving heed to the truth, from considering its claims and its evidence; but still there is no remedy: if the resources of argument and moral appeal have been exhausted in vain, nothing remains but to leave him in his error; or rather to continue the exhibition of truth for his benefit, while at the same time we endeavor, by the diffusion of light, to prevent others from being injured by his opinions. To inflict blows upon the body because the mind has erred in a process of reasoning; what is this but to seek a remedy in the physical world, when the evil to be cured is in the moral and intellectual world? This is as appropriate and rational as it would be to send for a surgeon to amputate a limb, or apply a caustic, because the intellect has failed to determine aright of two events, which is the cause and which the effect; has failed to determine aright, whether the apparent motion of the sun is to be ascribed to the revolution of the heavens, or to the revolution of the earth on its axis. And when the illustrious Galileo was condemned by the Romish doctors as a heretic, and thrust into prison for asserting that the earth did revolve on its axis in twenty-four hours, who does not perceive that they utterly mistook the appropriate means of exposing and refuting the supposed error! Who does not perceive that it was one thing to show the world they possessed the greater power, and were disposed to use it, and quite another thing to demonstrate, that in astronomy they thought truly, and their illustrious victim erroneously! What is it that makes them appear so ridiculous as the guardians of learning and truth, but the incongruity of replying to a philosophical statement, not with facts and arguments, not with weapons appropriate to that intellectual province where the controversy lay, but with an application of brute force! We look to see them throw over the mind of the philosopher the light of superior knowledge and genius, when lo! they come with a legion of armed soldiers, and thrust his body into a dungeon! We wait to see them produce an argument, and they inflict a blow!

But these efforts are as impotent as they are absurd. "With all their power," said the illustrious Pascal, "they will never prevent the earth from turning, nor themselves from turning with it;" and when we see the venerable Galileo rising from his knees before the cardinals and prelates, his judges, where he has been compelled to renounce and detest opinions which nature sanctions, and which his whole life has been employed in establishing, and saying, as he rises, with ill-suppressed indignation, "for all that it turns"—notwithstanding my forced renunciation, the truth is as I have maintained—what an illustration is presented of the influence of physical power and violence, when arrayed against freedom of opinion! It may repress convictions, it may lead to insincerity, it may teach men to disregard the intellect and conscience, it may retard the progress of truth, but it can never change the belief, nor contribute one thought to the sum of human wisdom. It employs instruments which have nothing to do with truth, and which cannot influence the efforts of mind in the pursuit of it.

Violence convicts no man of error or dishonor, it vindicates no man's conduct or opinions. After he has slain his antagonist, after he has dragged his opponent to the block, he is just where he was before, as to any question of truth or character; save that now he is stained with murder. He has appealed to the wrong tribunal—a tribunal which may determine the relative strength of their muscles, but which can take no cognizance of any thing that concerns them as men. Else, if this be not so, if truth is to be maintained by force of arms, then the blood of martyrs refutes Christianity, and the death of Christ, instead of being a glorious proof of love and compassion, stamps him as a deceiver. In that case, too, the ancient trial by combat was a rational mode of establishing the guilt or innocence of the accused. In short, on this supposition, might makes the right, and a tiger can reason better than a man!—*Rev. Horatio Potter.*

PARISH AND RELIGIOUS LIBRARY.

Of thirteen Volumes. Contents as follows.

Vol. I. contains Leslie on Deism; West on the Resurrection; with a general and special preface, biographical memoirs, and notes.

Vol. II. contains Bishop Sumner on Apostolical Preaching, and on Ministerial Duty; with preface and notes.

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